

12-1942

ALABAMA RELIGIOUS EXTENSION PROGRAM

Ala. Religious Extension

Weekly Review

OCT 10 1942

Program Underway

OCT 10 1942

On June 1, 1942 The Home Mission Council of North America in cooperation with Tuskegee Institute began in the state of Alabama a program of religious extension. The program is designed to improve the religious conditions of the rural Negro people of the state of Alabama.

The first aim of the program is to bring some concrete helps to the pastors of the rural churches so that they may minister effectively to the religious needs of the people. The second aim of the program is to help the people live abundantly by improving their economic life.

It is hoped that these aims will be held at central places following suggested program:

1. One Day Weekly Classes Will Be Held At Central Places For Pastors, Especially Rural Pastors. Classes have been organized already at Tuskegee, Opelika, and Phenix City. Such courses as the following will be taught in these classes: Bible, Techniques of Worship, Religious Education, Rural Church Finances, Building of Church programs, Ministering to Youth, Parish Supervision, and others. These courses are organized to help the pastor meet the increasing needs of his people.

2. Leadership Training Courses for Laymen.

3. Coordination of the work of the Pastors, County Agents, Health Nurses, Teachers, and F. S. A. Agents.

4. Church Improvement Projects, (painting of churches, planting of shrubbery, putting in windows, building pit privies, etc.)

5. Conducting vacation Bible Schools

6. Ministers and Teachers Workshops. The Workshop is a meeting of school teachers, county agents, and preachers. In such meeting the three groups of leaders will discuss ways of improving the economic and religious life of the Negro.

The Religious Extension program is non-denominational. Christians of all denominations are invited.

Council merely wants to help to participate in the work. The you make your church whatever its denomination, serve the needs of its members and constituents.

The denominations of the state of Alabama have already formed themselves into a committee that is called the Alabama Inter-church Cooperating Committee, which designates the particular areas where the religious extension worker shall effect the program. Rev. R. D. Crockett, assistant chaplain and religious extension worker of Tuskegee Institute and Dr. H. V. Richardson, chaplain of Tuskegee Institute solicit every rural pastor of any denomination to participate in this program.

7. Dickson

have change of the program

12-1942
Afro-American
Baltimore, Maryland

Net Worth of AME Church Set at Nearly 30 Million

WILBERFORCE, Ohio — The AME Church has over a million members and is worth nearly 30 million dollars, according to a report which was compiled by Bishop R. R. Wright, Jr., and will be presented at the meeting of the Bishops' Council this week in Baltimore.

Citing the fact that the church is the oldest incorporated organization among colored people, Bishop Wright said that it "is a going concern" and "is, of course, a corporation not for profit but for the spiritual and moral improvement of the people."

Operates 11 Colleges

The report shows that the church, which became a general organization in 1816 under Bishop Richard Allen, has eleven corporations set apart to handle finance, publications, Sunday school literature, Christian education, secular education, church extension, and missions. There are also two women's organizations.

The AME's operate six theological seminaries and eleven schools and colleges, including Wilberforce, of which Bishop Wright is acting president; Morris Brown, Allen, Paul Quinn, Waco, Texas; Campbell, Jackson, Miss.; Payne, Kittrell, Western University, Q. indaro, Kans., and others in the West Indies, South America, and South Africa.

There are sixteen bishops in the church who supervise 6,758 ministers. They, in turn, have under them 67,580 class leaders who have the general supervision of the local membership. There are 250 district superintendents.

358,185 Young Members

The adult membership of the church, according to U.S. Census figures, is 743,357, while that of Sunday school and young people's societies is 358,185.

The financial statement based

on the census of 1936 follows:

ASSETS	
No. of Churches—6,778	
Value of Churches	\$30,710,623
No. Parsonages—2,794	
Value of Parsonages	4,506,672
School Property	2,500,000
Departmental Property	450,000
Other Assets	150,000
On Hand in Treasuries	130,000
Net Worth	\$38,447,295

FEB 21 1942 \$28,960,995

LIABILITIES	
Debts on Churches	\$ 5,586,300
Debts on Schools	400,000
Debts on Parsonages	1,000,000
Current Debts	2,500,000
Total	\$ 9,486,300

INCOME	
Stewards	\$ 3,350,000
Trustees	2,081,000
For Education	600,000
General Purposes	350,000
Education	140,000
Sunday School and League ..	110,000
Other Sources	41,809
Total Income	\$ 6,672,809

FEB 21 1942

EXPENSE	
Pastors' Salaries	\$ 2,284,565
Presiding Elders' and Other Salaries	638,287
Repairs and Improvements ..	637,299
Payment Church Debt Including Interest	693,867
All Other Current Debts	750,112
Local Charity, etc.	133,015
Education	600,000
Home Missions	75,288
Foreign Missions	58,752
General Headquarters	337,886
Other Purposes	335,238
Total Expense	\$ 5,542,809

FEB 21 1942

SOME STATISTICS	
Churches	6,778
Members	743,357
Females	508,000
Males	237,357
13 Years (Over)	544,274
Sunday Schools	6,107
Scholars	358,185
Officers and Teachers	66,554
Bishops	16
Pastors and Presiding Elders ..	7,008

Chicago-Bee
Chicago, Illinois

AME CHURCH HAS ASSETS OF NEARLY \$40,000,000 SAYS BISHOP R. R. WRIGHT

FEB 22 1942
WILBERFORCE, Ohio, Feb. 19 (ANP)—Bishop R. R. Wright, Jr., acting president of Wilberforce university, is presenting to the bishops council of the African Methodist Episcopal church a financial statement which shows the church has assets of nearly \$40,000,000 with less than \$10,000,000 liabilities, showing net worth in the neighborhood of \$30,000,000. The data was gathered from reports sent to Bishop Wright in answer to questionnaires sent out by him, and data compiled from the United States census. This is the first time such a statement has been made concerning the net worth of the church.

The bishop states that the AME is a "going concern." It was organized in 1787 and existed until 1816 as separate units but in 1816 became a general organization bringing all the churches under one leadership under Bishop Richard Allen. Since that day it has spread all over the United States and operates in practically every state of the union with hundreds of churches in other parts of the world, Canada, Mexico, South America, the West Indies, West Africa, and South Africa. It has more than a million members including the Sunday school scholars. It has 11 corporations set apart to handle finance, publications, Sunday school literature, Christian education, secular education, church extension, and missions.

It has two women's organizations, one operating in the north and the other in the south, which comprise the largest closely operating group of Negro women in the world. There are 16 bishops who operate over 16 different episcopal districts into which the

whole church is divided, each one of these having supervision over from 200 to 1,000 churches. Together they supervise 8,000 ministers who are pastors of local churches. These local ministers have under them approximately 68,000 class leaders who have the general supervision of the local membership. "The AME church," says the bishop, "is the oldest incorporated organization among Negroes in America. It is, of course, a corporation not for profit but for the spiritual and moral improvement of the people and it has endeavored to carry on its work during all these years with the sole purpose in view of lifting the people to higher levels of intelligence and moral living."

The church operates many schools and colleges: Wilberforce, its oldest institution, in Ohio; Morris Brown college, Atlanta, Ga.; Allen university, Columbia, S. C.; Paul Quinn college, Waco, Texas; Campbell college, Jackson, Miss.; Payne university, Birmingham; Kittrell college, Kittrell, N. C.; Western university, Quindaro, Kans. It also operates schools in the West Indies, South America, and South Africa.

The bishops council meets twice a year, in February and in June. The February meeting this year at Bethel AME church, Baltimore, will receive Bishop Wright's report as chairman of the committee on budget.

Christian Index
Jackson, Tennessee

ADDRESSES OF BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH

FEB 19 1942
Bishop C. H. Phillips, 10828 Drexel Avenue, Cleveland, Ohio.
Bishop R. A. Carter, 4408 Vincennes Avenue, Chicago, Illinois.
Bishop J. Arthur Hamlett, 2112 North Fifth

Street, Kansas City, Kansas.
Bishop J. W. McKinney, Sherman, Texas.
Bishop H. P. Porter, 252 Middleton Street, Jackson, Tennessee.
Bishop J. A. Bray, 4805 Forrestville Ave., Chicago, Illinois.
Bishop J. H. Moore, Holly Springs, Miss.
Bishop W. Y. Bell, Halsey Institute, Cordele, Georgia.
Bishop C. L. Russell, 1842 "S" Street, N. W., Washington, D. C. FEB 19 1942

GENERAL OFFICERS

Luther Stewart, Editor Christian Index, P. O. Box 269, Jackson, Tennessee.
Rev. W. P. Pipkins, Publishing Agent, 109-11 Shannon Street, Jackson, Tennessee.
Prof. G. F. Porter, Financial Secretary, Box 229, Jackson, Tennessee.
Rev. F. L. Lewis, General Secretary Kingdom Extension, 108 Leroy St., Shreveport, Louisiana.
Rev. Bertram W. Doyle, General Secretary of Education, 1702 Heiman St., Nashville, Tennessee.
Rev. J. B. Boyd, General Secretary of S. P. W. & O. Department, 1486 Felix St., Memphis, Tennessee.
Rev. J. M. Reed, General Secretary of Evangelism, 3500 Chester St., Little Rock, Ark.
Rev. B. J. Smith, General Secretary of Religious Education, Box 467, Jackson, Tenn.
Rev. J. R. Starks, Editor Western Index, 2621 Flora St., Dallas, Texas.
Rev. C. E. Chapman, General Secretary Public Relations, 2703 East Twenty-second Street, Kansas City, Missouri.
Mr. E. F. Durr, General Secretary Lay Activities, 107 Powell Ave., Birmingham, Alabama.
Rev. L. C. Jones, Editor Eastern Index, 220 W. 130th St., New York, New York.
Dr. W. S. Martin, Superintendent Collins Chapel Hospital, 416 Ashland St., Memphis, Tennessee.
Mrs. R. Thompson Hollis, Connectional Council President.

Chicago Defender
Chicago, Illinois

NET HOLDINGS REVEALED BY BISHOP WRIGHT

Says Church's Liabilities
Listed At Less Than
\$10,000,000

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"Since that day it has spread all over the United States and operates in practically every state of the Union with hundreds of churches in other parts of the world, Canada, Mexico, South America, and West Indies, West Africa, and South Africa. It has more than a million members including the Sunday school scholars.

"It has 11 corporations set apart to handle finance, publications, Sunday school literature, Christian education, secular education, church extension, and missions. It has two women's organizations, one operating in the North and the other in the South which comprise the largest closely operating group of Negro women in the world.

"There are sixteen bishops who operate over sixteen different episcopal districts into which the whole church is divided, each one of these having supervision over from 200 to 1,000 churches.

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The Bishops council meets twice a year, in February and in June. The February meeting this year at Bethel A.M.E. church, Baltimore, Md., will receive Bishop Wright's report as chairman of the committee on budget.

fore Negroes today, we call upon the President to see that the government sets the pattern for the democratic participation of all citizens without regard to race, color or creed, in government jobs, the army, the navy, the marines, the air corps and in all government activities. We call upon the President not only to support this ideal by executive orders but also to make full use of his war-emergency powers and to see that these orders are enforced. We call upon government to stop discrimination in defense housing and all defense activities.

"In order to provide suitably trained Negro officers, we request the President to use his good offices to have Negroes appointed to West Point and the Naval academy. The Negro soldier has always proved his courage and heroism. This is the heritage of Negro youth. In giving their lives as loyal Americans our Negro soldiers imposed no condition. In the support of the best traditions of freedom and democracy, we pledge our allegiance, our loyalty and our lives in the defense of the nation."

The committee which formulated the resolution taken to the President was ordered continued and asked to hold itself in readiness to report to the next session of the body which is scheduled for May in Cleveland.

Daily World
Atlanta, Georgia

Church Leaders Urge Roosevelt To End Jim Crow

FEB 23 1942 BY ALVIN E. WHITE

WASHINGTON—(ANP)—A resolution pledging Negro support for the war effort and calling on the President to set a model for the country at large by banning discrimination in the agencies of the federal government was presented to President Roosevelt through his secretary, Marvin H. MacIntyre, by representatives of the Fraternal Council of Negro churches which held a one-day meeting at John Wesley A. M. E. church.

Assembled for the meeting were the following ministers and leaders: Bishop W. M. Matthews, AMEZ, Washington; J. Francis Vanderhorst, New Jersey; C. W. Arlington, AME, Nashville; F. J. Miles, AME, Columbia, S. C.; C. S. Spivey, AME; Wilberforce; Edgar Love, Methodist church, New York; Wm. Stewart Nelson, Baptist, Howard university; D. V. Jemison, president, Baptist convention, Selma, Ala.; George E. Curry, Methodist, Washington; J. R. Funderbunk, AMEZ, Fayetteville; Charles H. Wesley, AME Washington; Se Grist Lampkins, Baptist, Washington; H. J. Callis, AMEZ, Arlington; James A. Mason, AMEZ, Salisbury, N. C.; H. C. Boyd, AME, Des Moines; Sarah F. Lewis, Baptist Women's conference, D. C.; I. H. Peters, Methodist, Washington; Samuel S. Morris, AME, Nashville; K. W. Roy, Bishop Gregg, AME; W. K. Hopes, AME, Philadelphia; Rev. and Mrs. E. O. Cowan, AMEZ, Philadelphia; S. M. Dudley, AMEZ, Washington; Charles H. Fowler, ME, D. G. T. Hall, AMEZ, Greensboro; George A. Crowley, Baptist, Thur Gray, Congregational, Washington; Mrs. Christine Smith, Negro congress, Washington; Dr. T. M. E. Detroit; Rev. J. E. Anderson, AME, Pittsburgh; Rev. J. H. Mordecai Johnson, Howard university; Marshall, Baptist, Washington; F. H. Alstork, AMEZ, Washington; H. T. Medford, AMEZ, Washington; D. C. Pope, AMEZ, Washington; G. L. Caddell, AME, Ohio; J. G. Robinson, AME, Philadelphia; Thomas C. Gant, Baptist, Philadelphia; Merrill D. Booker, Baptist, New Jersey; Leon Wormly, Baptist, Washington; C. E. Stroud, AME, North Carolina; Prof. E. A. Selby, AME, Nashville; Rev. W. R. Lovell, AMEZ, Nashville; Rev. C. T. Murray, Baptist, Washington.

Also Nannin H. Burroughs, Baptist; S. Spottswood, AMEZ, Washington; Charles H. Fowler, ME, D. G. T. Hall, AMEZ, Greensboro; George A. Crowley, Baptist, Thur Gray, Congregational, Washington; Mrs. Christine Smith, Negro congress, Washington; Dr. T. M. E. Detroit; Rev. J. E. Anderson, AME, Pittsburgh; Rev. J. H. Mordecai Johnson, Howard university; Marshall, Baptist, Washington; F. H. Alstork, AMEZ, Washington; H. T. Medford, AMEZ, Washington; D. C. Pope, AMEZ, Washington; G. L. Caddell, AME, Ohio; J. G. Robinson, AME, Philadelphia; Thomas C. Gant, Baptist, Philadelphia; Merrill D. Booker, Baptist, New Jersey; Leon Wormly, Baptist, Washington; C. E. Stroud, AME, North Carolina; Prof. E. A. Selby, AME, Nashville; Rev. W. R. Lovell, AMEZ, Nashville; Rev. C. T. Murray, Baptist, Washington.

Also J. W. Jackson, Baptist, Chicago; V. C. Hodges, Baptist, Detroit; L. A. Haynes, AME, Cleveland; H. T. Henry, AMEZ, Louisville; E. T. Woods, AME, Philadelphia; James Clair Taylor, AMEZ, Paterson, N. J.; C. J. Powell, Springfield, O.; H. H. Randolph, Baptist, Washington.

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Churches of Christ in America; Charles O. Wesley of Howard; Dean Wm. Pickens, Nannie Burroughs, Rev. D. B. Adams, Edgar Love, John T. McClennan, E. T. Woods, Dr. Johnson, Rev. Medford, Revs. Peters, Jackson, Townsend and R. M. Williams.

After two hours debate and preparation the group submitted a group of resolutions which precipitated a grand debate in the open meeting. The original resolutions were rejected, after being flayed by various persons who felt they did not express the sentiment of the conference. A new set of resolutions was ordered drawn up and the weary committee retired to the anteroom to prepare the new set.

At seven o'clock the group returned with the resolutions which were promptly adopted.

In the interim, the group heard speeches and addresses by some of the most brilliant minds of the denominations gathered in conference.

The committee selected to visit the White House at 11 A. M. Wednesday included Dr. James Jackson and D. B. Adams, Baptists; Rev. J. T. McClennan and Rev. E. L. Johnson, CME; Rev. G. F. Hall, Rev. W. A. Cooper, AME Zion; Rev. A. M. Townsend and Bishop R. R. Wright, AME; Rev. J. H. Peters, Dr. Robert M. Williams of the Methodists and George Murphy of the National Negro congress.

The resolution said in part:

"While we have been, and are opposed to war and the application of Force for the solution of Force for the solution of our problems, war has been forced upon us. Nevertheless, we oppose the Fascism, the tyranny, the imperialism and the exploitation of the masses of the nations, which evils, we know are at the basis of this war. We also know that our country, our people and our civilization cannot survive unless the enemies of democracy are defeated.

"We realize that there are conscientious objectors in our membership and we approve of government measures to respect their rights. Nevertheless, in this struggle which has been forced upon us, we as leaders of the Negro churches, take our stand. We pledge every spiritual and material resource at our command in support of our country in the ideals of freedom and democracy. In unity based on the principles of loyalty and service. To this end, as leaders of the Negro churches of America we send you this message, pledging our loyal support to the nation in this crisis.

DEEP CONCERN

"It is our deep concern for American democracy that causes us to speak out against those things which hinder the full participation of the Negro in the war effort. Continued exclusion of Negro workers from employment at war pro-

duction is an injury to the whole American people. The practice of segregation and discrimination against all Americans, Negro and white, is a disgrace to the nation. Lynching and discriminations do not unite a people for war. Although Negroes are one tenth of the population, they are generally disregarded in the administrative organization of government and of

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 Baltimore; Mrs. Christine Smith, Baptist, Washington, Dr
 TME, Detroit; Rev. J. E. Anderson, Negro congress, Washington.
 son, AME, Pittsburgh. Rev. J. H. Mordecai Johnson, Howard univer-
 Marshall Baptist Washington; F. H. sity.

MORALE AT NEW LOW

The morning session started off with the usual preliminary addressess and the gathering listened intent-ly to a stirring address by Dr. Johnson of Howard. Dr. Johnson told his hearers that the morale of the Negro had reached a new low in the present crisis and something had to be done about it.

After Dr. Johnson's address, there was the appointing of the commit-

Also J. W. Jackson, Baptist, Chittanooga, Tenn.; V. C. Hodges, Baptist, Decatur, Ga.; L. A. Haynes, AME, Cleveland, Ohio; H. T. Henry, AMEZ, Louisville, Ky.; T. Woods, AME, Philadelphia; James T. Taylor, AMEZ, Paterson, N. J.; C. J. Powell, Springfield, O.; H. Randolph, Baptist, Washington, D. C.; H. Haynes of the Federal Council of the Churches of Christ in America.

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"We realize that there are conscientious objectors in our membership and we approve of government measures to respect their rights. Nevertheless, in this struggle which has been forced upon us, we as leaders of the Negro churches, take our stand. We pledge every spiritual and material resource at our command in support of our country and the ideals of freedom and democracy. In unity based on the principles of loyalty and service. To this end, as leaders of the Negro churches of America we send you this message, pledging our support to the nation in this crisis.

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duction is an injury to the whole American people. The practice of segregation and discrimination in the armed forces lowers the morale of all Americans, Negro and white. Lynchings and discriminations do not unite a people for war. Although Negroes are one tenth of the population, they are generally disregarded in the administrative organization of government and of

private institutions and agencies. In this connection it is regrettable that in a democracy Negroes should be treated without respect for the dignity of their personality and the exercise of their citizenship. "Negro Americans seek only the unhindered opportunity to make their full contribution to the defense of America as is their right.

as loyal citizens. Hundreds of thousands of Negro men and women must and should be permitted training and employment for war industries, for aviation and for all phases of the war effort. We are deeply conscious of the action taken by our President to correct abuses and discriminations in industry and public affairs-policies which tend to

“In the spirit of loyalty we urge our President, the commander-in-chief of our country at war, to continue and expand these actions to the end that there may be fullest mobilization of the human and material resources of all the Negro people for the winning of the war. “In the face of the conditions be-

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. A faint horizontal crease is visible near the top edge. The page is otherwise empty of any text or markings.

12-1942

Christian Index

Jackson, Tennessee

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Bishop C. H. Phillips, 10828 Drexel Avenue, Cleveland, Ohio.

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Mrs. R. Thompson Hollis, Connectional Council President.

Christian Recorder

Philadelphia, Pa.

PRESIDENCY TO BISHOP

MAR 12 1942

A few weeks ago an editorial appeared on this page with reference to the number of General Officers who have been elected to the episcopacy in the life-history of the church. Since it was pointed out how many Editors of the Christian Recorder have

A.M.E.

been elevated a request has come to make mention of the college presidents who have been elevated.

The first was of course Daniel Alexander Payne of Wilberforce University. In 1892 Benjamin Franklin Lee, one time head of the same institution was elected a father in the church. Since that time no college president was elevated until 1908 when the famous Class of Five was chosen at Norfolk, Va. and it included Bishop Joseph Simeon Flipper of Morris Brown College. Four years later he was followed by Bishops W. D. Chappelle, one time president of Allen University, J. H. Jones, Wilberforce, and James Conner, Shorter College, Arkansas. W. W. Beckett was elected from the presidency of Allen University in 1916. Bishops W. A. Fountain, Sr. and W. T. Vernon were chosen in 1920. The former from Morris Brown, and the latter had served as president of Western University. The class of 1924 was represented by Bishop John Andrew Gregg, who was elected from the presidency of Wilberforce University. He had served as president of Edward Waters College and has the unique distinction of being the first person of color to be chosen president of Howard University. He is the only one of the bishops in the church ever to have been elected president of three different institutions of learning.

Bishop S. L. Greene was chosen from the presidency of Shorter College in 1928. David Henry Sims, after a brilliant career as president of Allen University was elected to the episcopacy at Cleveland, Ohio in 1932. The tradition was preserved when Bishop R. R.

Wright was elected in 1936 from the presidency of Wilberforce University. In 1940 no editors or college presidents were elected, but a Manager of the Book Concern, an American Bible Society Secretary, and two pastors. No one can foresee what the future holds, but whoever is elected ought be soundly converted, a Christian gentleman of connectional outlook, able to represent the church of Allen and preserve this noble heritage. General Officer, President, Presiding Elder or Pastor he must be consecrated to God and humanity.

Christian Recorder

Philadelphia, Pa.

POINTED POINTS

FOR YEARS THE EDITOR of the Christian Recorder has searched for a photograph of the first President of Allen University, Columbia, South Carolina. He hopes within the near future to have it appear in this paper and present an enlargement to his alma mater. The search continues for the likeness of Dr. A. L. Stanford, one time Editor of the Christian Recorder.

DR. STANFORD WAS THE first African M. E. pastor in Georgia, and founded Old St. Phillips on Hull Street. He was active in fraternal circles and the first Worshipful Master of Masons of color in the state, Eureka Lodge.

Bishop S. L. Greene was chosen from the presidency of Shorter College in 1928. David Henry Sims, after a brilliant career as president of Allen University was elected to the episcopacy at Cleveland, Ohio in 1932. The tradition was preserved when Bishop R. R.

Commercial Appeal

Memphis, Tennessee

NEGRO CHURCH GROUP ENDS JACKSON SESSION

Bishop Moore Asked To Remain Head Of Council

From The Commercial Appeal Jackson, Mississippi, Bureau

JACKSON, Miss., April 23. — Delegates attending the Mississippi State Council, Colored Methodist Episcopal Church, which closed here Thursday, were urged to be "loyal, economical and thrifty in order to help win the war."

Sessions were presided over by Bishop J. H. Moore, Holly Springs, presiding bishop of the Seventh Episcopal District and president of the Mississippi Industrial College Board of Trustees. He reported \$4000 raised for the educational program of the church.

Resolutions were adopted requesting Bishop Moore to remain head of the council because of his efforts in saving the college and other constructive work in the state during the past four years. Rev. C. Thomas of Columbus, was elected secretary of the council.

Out-of-state ministers on the program included Dr. F. L. Lewis, general secretary, Kingdom Extension, Shreveport, La.; Dr. J. B. Boyd, general secretary, Superannuated preachers, widows and orphans, Memphis; Rev. E. F. B. Amos, Memphis; Rev. Washington, Memphis; Rev. Mose Johnson of Memphis, Rev. W. L. Liddell of St. Louis, and President W. M. Frazier of Mississippi Industrial College at Holly Springs.

Chicago Tribune Chicago, Illinois

Quinn Chapel Marks 95th Year in Services Today

The 95th anniversary of Quinn chapel, African Methodist Episcopal church, 24th street and Wabash avenue, will be observed today at a special service. The pastor, the Rev. T. Deans Scott, will deliver the anniversary sermon at 11 o'clock. There will be special music by the gospel, junior, and senior choirs. The chapel is the second oldest church in the city and the oldest Negro church. It has been at its present location for 51 years.

Peoples Voice

New York, N. Y.

Bishop Asks \$100,000 In Rift With Pastor

The right of a member of the New York Conference of the African Methodist Episcopal church to defend himself against accusations of his superiors became a point of discussion Saturday, July 25, when Bishop D. Ward Nichols had papers served on Rev. Robert S. Lawrence, former pastor of Emanuel AME church, for \$100,000 damages as an outgrowth of the statement released by him giving "his version of his controversy with Bishop Sims."

The papers were served on the day before the opening of Metropolitan Community church, the new independent organization composed of the 1300 members of Emanuel AME church who withdrew from the AME setup when, in their opinion, Bishop Sims unfairly transferred Rev. Lawrence to New Haven.

Bishop Nichols was pastor of Emanuel for 14 years prior to Rev. Lawrence's appointment, and while the statement was released concerning the controversy with Bishop Sims Bishop Nichols is contesting on the basis of his former tenure.

Rev. Lawrence's statement was released after he had his officers, and members had exhausted every possible means of getting adequate consideration from the courts, the Bishops Council; and after Bishop Sims stated he transferred Rev. Lawrence because he failed to handle properly the second mortgage on the church.

The release, containing information from church records, stated that Rev. Lawrence found \$19 in the Emanuel treasury when he began the pastorate; found the church deeply in debt; and three mortgages totalling around \$75,000. Yet, after 20 months' service, the membership, under his leadership, had lifted the debts, paid the \$300 balance on the organ, redecorated the church, paid \$2,688.17 on mortgages, and put the church on a cash basis.

The statement charged that during Bishop Nichols' pastorate, only \$1,400 and interest was paid on the first mortgage, and \$1,000 on the second mortgage by raising a third mortgage of \$2,000.

Council Upholds Bishop In Transfer Of Pastor

By BAXTER LEACH
Official Reporter AME Bishops'
Council

CINCINNATI, O.—(SNS)—The bishops of the African Methodist Episcopal Church meeting in council here on Friday in a unanimous decision approved the action of Bishop Davis H. Sims of the First Episcopal District in transferring the Rev. R. S. Lawrence from the pastorate of Emanuel Church of New York City to the New England Conference.

"We uphold the right and authority of Bishop D. H. Sims to appoint and remove any pastor to and from any charge under his Episcopal Jurisdiction" the decision said, and "We also aver that no trustee or any other church officer or member has the right to close an AME Church against the appointee pastor of the Presiding Bishop."

TEXT OF DECISION

A decision Re: Reverend R. S. Lawrence and Emanuel AME Church pastorate, of the New York Annual Conference in the First Episcopal District.

"We, the Bishops of the African Methodist Episcopal Church in session render the following decision on the case brought to us by Bishop D. H. Sims, and complaints by Rev. R. S. Lawrence:

"1. We uphold the right and authority of Bishop D. H. Sims to appoint and remove any pastor to and from any charge under his Episcopal Jurisdiction, which is the First Episcopal District, which includes Emanuel AME Church when he deems it necessary to the welfare of said charge. Therefore in removing the Rev. R. S. Lawrence from Emanuel AME Church during the conference session at Corona, Long Island, New York, May 19th to May 24, 1942, Bishop D. H. Sims acted with authority. Discipline (1940 Edition) par. 106, 107, 130.

NO RIGHT TO CLOSE CHURCH

"We also aver that no trustee or any other church officer or member has the right to close an AME church against the appointee pastor of the presiding bishop. Neither can the said officer or officers in any way interfere with a pastor in the discharge of his duty. Any

violation or attempt to violate the above mentioned privilege is open to rebellion against the African Methodist Episcopal Church. Any pastor or member who aids or abets in any such matter is guilty

REV. LAWRENCE INSUBORDINATE

Since Rev. R. S. Lawrence has been functioning as pastor of Emanuel AME Church and claims up to the present to be its pastor, and is covenanting with members in rebellion when he has been duly removed from the pastorate of Emanuel AME Church by the constituted authority, Bishop D. H. Sims, we rule that he was and is in error and insubordinate.

Since Bishop Sims gave Rev. R. S. Lawrence notice and opportunity to remain in the New York Annual Conference as attested by the official minutes of the annual conference, 1942, and since Dr. R. C. Lawrence has neither by personal nor any other communication sought to make adjustment with the Bishop or even to register objection to transfer by Bishop Sims but acted in open defiance by continuing to function as pastor of Emanuel AME Church illegally, our opinion is that Bishop D. H. Sims acted within his rights and with good faith in transferring and removing the Rev. R. S. Lawrence.

"We uphold the appointment of the Rev. J. M. Dawkins as pastor of Emanuel A. M. E. Church in New York City and in the New York annual conference. We also rule that his rights and privileges should not in any sense be interfered with or abridged."

BISHOPS IN ATTENDANCE

Bishops W. A. Fountain, Sr., Atlanta, Georgia; R. C. Ransom, Host—Bishop, Wilberforce, O.; J. A. Gregg, Kansas City, Kans., secretary, S. L. Greene, New Orleans, La.; Geo. B. Young, Texas; Monroe H. Davis, Baltimore, Md.; Noah W. Williams, St. Louis, Mo.; D. H. Sims, Philadelphia, Pa.; Henry Y. Tookes, Jacksonville, Florida; R. R. Wright, Jr., Wilberforce, Ohio; D. Ward Nichols, Birmingham, Alabama; Geo. E. Curry, Little Rock, Ark.; Frank Madison Reid, St. Louis, Mo.; A. J. Allen, Cleveland, Ohio. (W. T. Vernon, retired.)

A. M. E. BISHOPS APPROVE REV. LAWRENCE'S REMOVAL

Council Upholds Action Of Bishop David Sims In Recept Transfer

By BAXTER LEACH

CINCINNATI, Ohio.—The AME Bishops' Council in session here at Allen AME Church set a precedent on Friday when a decision was unanimously approved upholding the right and authority of Bishop David H. Sims to appoint and remove any pastor to and from any charge under his Episcopal jurisdiction.

The decision read by Bishop Monroe H. Davis, of the Second Episcopal District, and seconded by Bishop Reverend C. Ransom, of the Third Episcopal District, said that Bishop Sims acted with authority when he removed the Rev. R. S. Lawrence from the pastorate of Emanuel AME Church in New York City.

Text Of The Decision

"We, the Bishops of the African Methodist Episcopal Church in session render the following decision on the case brought to us by Bishop David H. Sims, and complaints by Rev. R. S. Lawrence:

"1. We uphold the right and authority of Bishop D. H. Sims to appoint and remove any pastor to and from any charge under his Episcopal Jurisdiction, which is the First Episcopal District, which includes Emanuel AME Church when he deems it necessary to the welfare of said charge. Therefore in removing the Rev. R. S. Lawrence from Emanuel AME Church during the conference session at Corona, Long Island, New York, May 19th to May 24th, 1942, Bishop D. H. Sims acted with authority. Discipline (1940 Edition) par. 106, 107, 130.

"We also aver that no trustee or any other church officer or member has the right to close an AME Church against the appointee pas-

tor of the Presiding Bishop. Neither can the said officer or officers in any way interfere with a pastor in the discharge of his duty. Any violation or attempt to violate the above mentioned privilege is open rebellion against the African Methodist Episcopal Church. Any pastor or member who aids or abets in any such matters is guilty of insubordination.

"Since Rev. R. S. Lawrence has been functioning as pastor of Emanuel AME Church and claims up to the present to be its pastor and is covenanting with members in rebellion when he has been duly removed from the pastorate of Emanuel AME Church by constituted authority, Bishop D. H. Sims, we rule that he was and is in error and is insubordinate.

"Since Bishop Sims gave Rev. R. S. Lawrence notice and opportunity to remain in the New York Annual Conference as attested by the official minutes of the Annual Conference, 1942, and since Dr. R. S. Lawrence has neither by personal nor any other communication sought to make adjustment with the Bishop or even to register objection to transfer by Bishop Sims, but acted in open defiance by continuing to function as pastor of Emanuel AME Church illegally, our opinion is that Bishop D. H. Sims acted within his right with good faith in transferring and removing the Rev. R. S. Lawrence.

"We uphold the appointment of the Rev. John M. Dawkins as pastor of Emanuel AME Church in New York City and in the New York Annual Conference. We also rule that his rights and privileges should not in any sense be interfered with or abridged."

A.M.E. Church Begins Three-Day Institute At Negro College Here

A three-day leadership training institute of the A. M. E. Church was opened Wednesday morning in the Fountain Hall auditorium of Daniel Payne College, Woodlawn. More than 1,500 were expected to attend.

Theme of the meeting is "Unity Through Education and Fellowship." It was announced by Bishop D. Ward Nichols, chief prelate of the diocese. In opening the institute, he referred to the strategic place of the present-day preacher and Christian worker in sustaining civilian morale.

The institute is being conducted under the auspices of the Department of Religious Education, Ninth Episcopal Church. The state officers are the Rev. J. T. Dandridge, president; the Rev. I. H. Bonner, first vice president; Prof. W. R. Wood, second vice president, and Miss Hattie Bryant, state director.

Included on the institute faculty are Bishop Nichols, Bishop W. A. Fountain, Bishop D. H. Sims, Dr. S. S. Morris, of Tennessee; Dr. C. W. Abengton, of Texas; the Rev. Harry V. Richardson, chaplain of Tuskegee Institute; Dean J. H. Holman, Daniel Payne College; Dr. T. D. Driver, Prof. H. D. Davidson, Centerville, Ala., and the Rev. Frederick Divers, Greensboro.

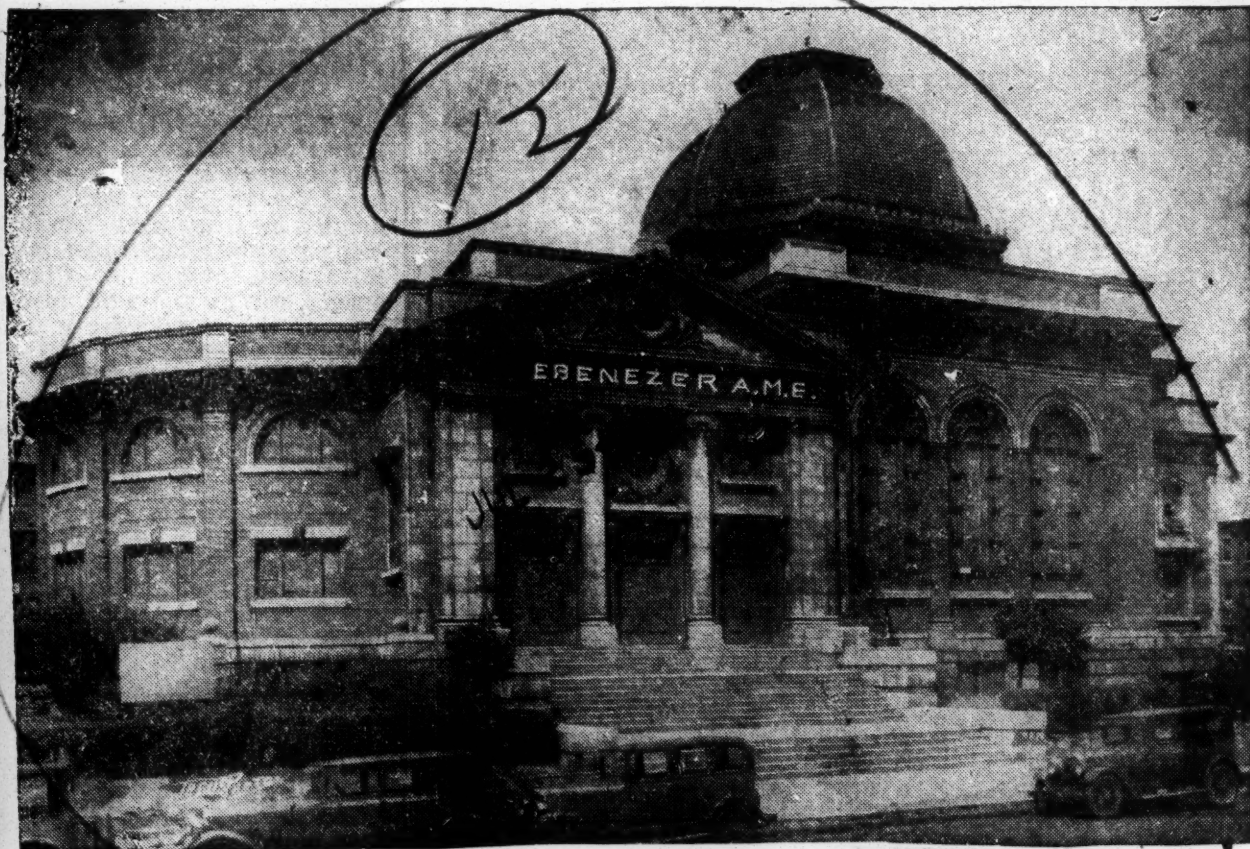
Committee chairmen in charge are Dr. G. R. Polk, Ensley district, general committee; Dr. Frank E. Churchill, Montgomery, worship committee; Dr. G. T. Sims, Bessemer district, recreation; Dr. I. H. Bonner, Mobile, registration; the Rev. L. V. Starkey, Birmingham, finance.

Bishop G. E. Curry, A. M. D. D., preached the key sermon Wednesday.

12-1942

Journal and Guide
Norfolk, Virginia

\$450,000 Paid For Detroit Church



Sunday, June 28 marked the greatest event in the history of the Ebenezer A.M.E. Church, Detroit, Mich., when the congregation, under the pastorship of the Rev. George Baber raised approximately \$6,000 to make the last payment on the church

Christian Recorder
Philadelphia, Pa.
FROM THE CHRISTIAN
RECORDER MAY 28, 1942

Oldest Church in Florida

SEP 10 1942

Dr. N. Z. Graham contends that Bethel at Tallahassee is the oldest church in Florida. From this point of view he states that Dr. C. S. Long dissents. C. H. Pearce from Florida was at the South Carolina Conference which met at Savannah, Ga., in 1866, and recommended two brethren for Admission on Trial. Rev. Richard Brigadier presented himself and a congregation near Lake City. Both were received by the conference. The same year African Methodism was organized at Tallahassee which might have been the congregation "near Lake City." The Florida Annual Confer-

building, one of the largest in the world. congregation of 700 several years ago, has now increased his membership to 4,000.

The building, which originally cost \$450,000, was built in 1916, and later purchased by the Ebenezer congregation for \$40,000. The Rev. George Baber stated that the mortgage will not be burned until June, 1943, when the building will be re-decorated, improved, and the cornerstone laid.

Dr. Baber, starting with a

ence was formed at Tallahassee June 8, until 1867 when the conference met on 1867 under the supervision of Bishop A. March 30. It is second in the list of ap- W. Wayman. The list of appointments pointments with W. Bradwell as pastor, shows the Reverend C. H. Pearce as Pre- and in the Tallahassee District with C. H. siding Elder, also pastor of "Tallahassee Pearce as presiding Elder.

Station." He is the authority for the fact that the church at Tallahassee is the oldest: On page 4 of the Minutes of the third session of Florida Annual Conference the following is found: "On the 14th of February, 1866, the cornerstone of the First A. M. E. Church in Florida was laid in the city of Tallahassee." Some may claim that Jacksonville has the primacy, but Pearce, an unquestioned authority says again: "I left Beaufort, S. C., on the 13th of February 1866, enroute for my new field of labor and arrived in Jacksonville on the 16th of the same month. I found no church nor congregation of ours there." Jacksonville does not appear on the minutes

Tallahassee Not The Oldest Church in Florida

By Charles Sumner Long, Sr.

Dr. George A. Singleton
Dear Brother:

Your Editorial of May the 28th states that Tallahassee is the oldest church in Florida. To this I wish to reply that you are in error. Rev. W. G. Steward gave me most of his early minutes, also his pastoral appointment signed by Bishop D. A. Payne and Rev. James A. Handy (afterward Bishop) secretary, before he died.

For many years there was a controversy

AME

Journal and Guide
Norfolk, Virginia

Energetic Pastor



As pastor of the Ebenezer A.M.E. Church, Detroit, Mich., the Rev. George Baber has increased the membership from 700 to 4,000, and recently succeeded in raising \$6,000 to clear the church edifice, one of the largest in the country, of debt.

in Florida over who was the first A. M. E. preacher in the state. This was settled by Dr. J. A. Handy, then Financial Secretary before the Florida Conference at Quincy, December 21, 1889.

If you will turn to "SCRAPS OF AFRICAN METHODIST HISTORY" by Bishop Handy, page 409, line 17, you will find the following: SEP 10 1942

"We got, through the instrumentality of General Saxton, who was provost marshal under General Gilmore at Beaufort, permission to send Deacon Steward to Beaufort: and there we found a little streamer that was in the government employ, on which we put Brother Steward with his credentials, as pastor of African Methodism in Florida. There was no church organized in Florida. We had not been to Florida when we sent him up the St. Johns River. He was the first African Methodist member, or pastor, or preacher, that entered the State of Florida. This was in May 1865; but in the same year Elder Charles Pearce, who had been ordered to South Carolina,

subsequently came into the state of Florida; but the first African Methodist who entered the state of Florida was William G. Steward, who was the father, the founder and organizer of African Methodism in the Land of Flowers."

This sets at rest the question of the first pastor, now about the first church. We will let Elder Steward's report to the Annual Conference in Savannah 1866 answer.

SEP 10 1942

Jacksonville, Florida, May 1, 1866

Bishop D. A. Payne and Brethren:

I received my appointment as pastor of Florida, May 22, 1865 in Charleston, S. C. at the close of our first Conference. Bishop Payne and Rev. J. A. Handy got permission from General Saxton, Provost Marshal under Gen. Gilmore at Beaufort to send me to Beaufort on the steamer PLANTER, Captain Robert Small in command. There I boarded a small Government boat for Jacksonville.

I reached Jacksonville June 9, 1865. Next day I secured a place to hold services in a settlement east of the city called Midway.

We organized the church June the 10th, 1865 with 16 members. This was the first church to be organized in the state under an authorized pastor.

We soon had calls from many places to go and organize churches. Brother Henry Call came for us from Marianna. We organized the church there as best we could. At Tallahassee Brother Robert Meachem had 116 members awaiting us. We also planted the church at Quincy, Monticello, Aucilla and Lake City.

In February 1866 our Presiding Elder, Rev. C. H. Pearce came. He organized a church in Jacksonville through the help of Rev. Branch, a white minister of the M. E. Church, South, with 64 members.

He inspected what I had done at Marianna, Tallahassee, and elsewhere, and whatever I lacked he was able to furnish it.

Respectfully yours,

WILLIAM G. STEWARD.

SEP 10 1942

This report of Rev. Steward's is taken from minutes of the South Carolina Conference and sets at rest all questions as to the first church in Florida.
613 Central Avenue
Sarasota, Florida.

Few Changes In Atlanta AME Appointments

Bishop Fountain
Says Year Was

Success In Area

Nov. 16, 1942
By DAVID MORRIS

NEWNAN, Ga. (SNS)—Bishop John A. Gregg of Kansas City, Kan., preached the closing sermon of the Atlanta Conference of the AME Church Sunday as more than a thousand ministers and laymen from many sections of the state gathered for the historic-making conference.

Bishop W. A. Fountain, presiding, told members of the conference that this had been a year of great success. "You have been called on to make sacrifices this year, but we must face the crisis of today with faith in God." The Atlanta churches made the finest reports that have been made in many years according to the report of the Conference Accountant, Mrs. Julia A. Fountain. Sixty of the ministers made full reports. There are 19,364 members in the local churches.

The Rev. R. T. Maddox, one of the oldest ministers of the conference, was superannuated after having travelled more than forty years as a minister.

The Rev. W. J. Johnson of St. Phillips Church, Griffin, was granted a year's leave from active pastorate to regain his health.

TRANSFERS

The Rev. E. V. Sea to North Ga. Conference, Douglasville Circuit; Rev. E. J. Dyson, North Ga. Conference, Carrollton Station; Rev. J. A. Kellum, Lexington Circuit; Rev. M. L. Lester to Dalton and Tate Churches. Rev. M. D. Burt to Second Church, Marietta; Rev. W. A. Williams to Doraville Circuit.

CHANGES IN THE CONFERENCE

Rev. E. P. Yopp to Grant Chapel, East Point from Amanda Flipper, Atlanta; Rev. B. C. Carswell to Decatur Church from St. Mark,

Atlanta. Rev. R. R. Stokes to Conyers from East Point. St. Mark Church was assigned the Rev. W. Brown, former presiding elder of the Washington District.

The Reverends D. T. Babcock and W. R. Wilkes were returned to Big Bethel and Allen Temple for their ninth year each.

ATLANTA DISTRICT

Rev. R. E. Romans, presiding elder; Big Bethel, Rev. D. T. Babcock; Turner Monumental, Rev. H. Jackson; Phillips, Rev. J. H. Lemons; Decatur, Rev. B. C. Carswell; St. Peters, Reverend A. M. J. S. Spivey; Zebulon, Rev. H. L. Threats; Turner Chapel, Rev. R. T. Bussy; Amanda Flipper, Rev. J. H. Judge; Greater Bethel, Rev. Lawrence Williams; St. Luke, Rev. H. E. Brown; Smith Chapel, Rev. M. B. McClendon; St. Stephens, Rev. R. L. Alexander; St. John, Rev. R. Primus; St. John, Rev. K. M. Dunlap; Morris Brown College, Rev. A. E. Andrews; Allen Chapel, Rev. Arthur Willis; Ash Grove, Rev. J. M. Harris; Holmes Chapel, Rev. B. R. Holmes; District Evangelists are Reverends J. M. Gresham, Troy Phillips, and Mrs. Alberta Johnson.

SOUTH ATLANTA DISTRICT

Rev. S. H. Rome, presiding elder; Allen Temple, Rev. W. R. Wilkes; St. Paul, Rev. R. H. Porter; Flipper Temple, Rev. David Norris; Trinity, Rev. W. J. Jenkins; Pleasant Valley, Rev. J. B. Childers; Mt. Carmel, Rev. W. B. Freeman; Fountain Temple, Rev. W. E. Shivers; St. John, Rev. Gilbert Jones; Bethel Circuit, Rev. A. R. Smith; Flovilla, Rev. R. B. Williams; Norris Chapel, Rev. John Samuel; Poyers Chapel, Rev. A. J. Marble; Hanson Memorial, Rev. Edie Ward; Oakland, Rev. A. D. Williams; Alexander Memorial, Rev. W. J. Rowe; Kelly Memorial, Rev. L. Hope; Hunter Hill, Rev. W. M. Witters; Osborne Mission, Rev. John Barlow; Stockbridge, Rev. Dumas Odum; Smith Chapel, Rev. F. Banks; Fountain Memorial, Rev. Maceo Turner; Flipper Chapel, Rev. A. U. Freeman. District Evangelists are Reverends Walter Reed, J. W. Ranger and R. R. Russell.

MONTICELLO DISTRICT

Rev. J. S. Downs, presiding elder; Monticello Station, Rev. D. B. Barrow; Covington Station to be supplied; Madison, Rev. W. J. Daniels; Lithonia, Rev. W. P. Foley; Conyers, Rev. R. R. Stokes; Shady Dale, Rev. G. W. Alexander; Stone Mountain, Rev. A. G. Conyers; Social Circle, Rev. W. L. Scar-

brough; Adgateville, Rev. L. A. Stroud; Pounds and Sunflower, Rev. J. F. Boddie; Griggs and Gross Road, Rev. W. M. Myricks; Rutledge, Rev. L. Alfred; Sandyford, Rev. J. W. Rody.

GRIFFIN DISTRICT

Rev. T. J. Davis, presiding elder; Griffin, Rev. W. P. Carter; St. Mary, Rev. O. F. Maddox; Grant Chapel, Rev. E. P. Yopp; Macedonia, Rev. C. W. Broughton; Thomaston Circuit, Rev. G. W. T. Thornton; Neal Circuit, Rev. T. B. Blandenburg; Lovejoy, Reverend Horace Williams; Log Town, Rev. J. S. Spivey; Zebulon, Rev. H. L. Sutton; Lincoln Park, Rev. J. S. Laprade; Cleveland Chapel, Rev. L. S. Mollette; Hampton, Rev. H. Pittman; Greenville, Rev. W. H. Watts; Woodbury, Rev. F. A. Brazier; Griffin Mission, Rev. M. B. Garland; Bethel and Cross Road, Reverend A. B. Touchstone; Manchester, Reverend B. King; Fair Field and Friendship, Rev. F. D. Hamilton; Sunny Side, Rev. W. S. Owens; Milner, Rev. H. M. Pickard; Jonesboro, Rev. Jerome Graham.

WEST ATLANTA DISTRICT

Rev. H. C. Carswell, presiding elder; Cosmopolitan, Rev. A. A. Hightower; St. Mark, Rev. W. L. Brown; College Park, Rev. C. M. May; Newnan, Rev. C. C. Ealey; Palmetto, Rev. H. W. Jones; Senoir, Rev. J. R. Church; Cobb Bethel, Rev. Ben Gay; Dent Wesley, Rev. W. F. Slaughter; Liberty, Rev. A. A. Glanton; Pleasant Hill, Rev. H. E. Thornton; Martin Chapel, Rev. D. C. Middlebrooks; Adamsville, Reverend A. F. Huff; Hapeville, Rev. O. F. Thornton; Newberry Chapel, Rev. Lawrence Odum; Fayetteville, Rev. M. B. Keene; Springfield, Rev. J. H. Boston; N. Ashby, Rev. J. R. Martin; River Dale, Rev. A. Jennings. District Evangelist is Miss Roxie Maddox.

AME Is Meeting At Holly Hill

Bishop Flipper Presides
As Negro Churchmen
Open Conference

HOLLY HILL, Nov. 13—Bethel Negro Methodist church was crowded to capacity with ministers and laymen for the opening of the South Carolina conference of the AME church Tuesday night.

The Rev. S. A. Brown, pastor of the Grace church, Beaufort, delivered the opening sermon for the conference. He spoke on "The Christian Race of Life."

The choir rendered several special selections and the Glee club of the Holly Hill high school (Negro) sang. A solo was given by M. W. Edwards.

Greetings from the board of Stewards of the church, the board of trustees, the Woman's Missionary society and from the ministers of the Negro churches in town were made.

Mayor W. S. Hart brought words of greetings from the town, and the Rev. Robert P. Turner, pastor of the Holly Hill Methodist charge, brought greetings from the white protestant churches.

These addresses of welcome were responded to by Bishop Joseph H. Flipper, of Atlanta who is presiding over the conference.

Bishop Flipper told his audience that he was "84-years-young," that he was a Southern Negro and was proud of it. That other Negroes might go North, South East or West, but that he preferred to stay in the South.

He declared that the white people of the South and the Negro of the South understand each other better than any one else. And he warned the Negroes present that if they would "behave themselves" the white people of the South would respect them and treat them as they should be treated, but that when they misbehaved no one respected them anywhere.

The Rev. N. A. Bethea is pastor host and the Rev. L. L. Farmer is the presiding elder host. The Rev. Phil C. Lisbon is the conference secretary and the Rev. W. D. Williams is statistician for the conference.

The conference will close Sunday with the reading of the appointments.

12-1942

Durham N. C. Morning Herald
November 22, 1942

Church Collections Exceed High Total Donated Last Year

Much Interest Being Exhibited In Work Of Negro Churches

By ERIC E. L. HERCULES

The Rev. J. A. Valentine, pastor of St. Joseph's A. M. E. Church, has revealed that the amount of money collected for the annual conference has exceeded the \$15,000 mark of last year. Rev. Valentine was reappointed to his position as minister of the church for the eighth year at the yearly meeting of the Western North Carolina Conference of the African Methodist Church which convened in Lenoir several days ago, and at which Bishop Sims of Philadelphia presided in the absence of Bishop Monroe H. Davis, Prelate of the Episcopal District. The Rev. Valentine, whose membership is nearly a thousand, has done much to build up his congregation and from time to time he stresses the necessity for closer cooperation among Negroes insofar as church work and attendance is concerned.

His church has the distinction of maintaining one of the largest Sunday Schools in the Tar Heel State and he feels "happy as a result of the keen interest displayed by countless young men and young women who are availing themselves of the opportunity not only to attend Sunday School regularly, but are always anxious to participate in some phase of enlightening religious discussion." For the benefit of young men in the armed forces principally, the W. G. Pearson Reading Room which is housed in the spacious edifice is literally a meeting place for soldiers away from home. Considerable attention is being paid to the needs of the Negro soldier in this community, and St. Joseph's members are doing their utmost in an effort to facilitate matters for all soldiers of nearby Camp Butner who are becoming increasingly interested in worship at the mammoth A. M. E. Church.

The senior choir furnishes inspirational music for the regular Sunday morning services and the Gospel choir renders excellent selections in the evening services. These two choirs are composed of highly trained members and with years of experience, they are able to stir the soul of the average visi-

tor to St. Joseph's. The Rev. Valentine also announced his "delight in the tendency on the part of many boys and girls who attend Sunday School regularly" and is hoping that "as they grow up they will continue to be as active in Sunday School work, which is an integral part of any church set-up." He believes that the "Negro is quite aware of his religious obligations and from all indications, is willing to sacrifice from every standpoint other than that of religion. Two things the Negro will not give up. They are his belief in the right to worship the Supreme Being and music. "Such faith," he added, "is based on hardships and many privations which will, in the long run, make us better prepared to live like true Christians." Much credit for the growth of St. Joseph is due the untiring work of the trustees, ushers and numerous organizations within the church," he said.

A. M. E.
Christian Recorder
Philadelphia, Pa.

The Kind to Elect DEC 24 1942

Dr. A. W. Jackson said the other day that he wasn't willing to buy his way to the Bishopric and "I admire that in him. We need to stop selling our votes and elect men to the Bishopric and our general officers that we would be willing to personally serve under, should it become our lot. We need to elect men whom we feel will give us a square deal at all times and with ability that we can respect, and top their best and have the best interests of most, we need to elect men who love God more than they love themselves.

The Thirteenth Episcopal District has such a man in the person of Bishop R. R. Wright, Jr., whom we believe to be an humble Christian in spite of the fact that he is the Bishop of the District.

Let us elect such men as Dr. George W. Baber of Detroit, Mich.; Dr. Joseph Gomez, of Cleveland, Ohio and Dr. George A. Singleton who is now Editor of the Christian Recorder. These men deserve to be elected Bishops.

Keep The Bishops Don't Retire DEC 24 1942

Let us be careful when we begin to think about retiring some of our Bishops. Let us be sure that we are retiring them for the good of the Church and not for personal advancement. I personally think that we ought to keep them as long as they are able to perform their duties with credibility. Many of our Bishops are at the church at heart at 75 years of age and they are thinking more of laying up treasures in heaven at that age than many of our younger men who have life before them.

Now, About Laymen DEC 24 1942

Let us also be careful as far as the great church of Allen. Many of the tricks laymen are concerned. Let us elect the that are pulled as we near each General right kind of laymen to our General Off-Conference are an outright disgrace to ces. We have Mr. O. M. Travis, who is the church. Let us elect the kind of men an outstanding layman in the church from that the Christian Church stands for. Many Kentucky who is a candidate for the office of us are guilty of electing men to office of Secretary of Education. He has the whose express purpose is to racketeer with church at heart, he is unselfish, brotherly, in the church and then many of us elect kind and is willing to go to extremes to men whom we think will favor us and we promote the welfare of this great church are often put in churches that we are not of ours. Let's elect him Secretary of capable of holding. Education.

Let the church move on.

C. WESLEY GORDON
Covington, Kentucky.

THE VOICE IN THE WILDERNESS

DEC 24 1942

John Ruskin was a shrewd and accurate observer of men and things. Beneath his shaggy brows he looked out on life and saw it steadily and saw it whole and after a lifetime of observing his fellowmen with those sharp eyes, he made this penetrating statement: "I am not surprised at what men suffer but I am surprised at what they miss."

It seems as if at this critical time of the world that men have missed what the church and Christianity really stand for. We have made such a farce of this holy body until it has sometime become little more than a mere organization whereby men may glorify themselves. Then there are too many men who are pompously sacrificing on dead ends out of touch with life. We need to get in touch with the life of our great need for the A. M. E. Church lay is the need of the men who want to see a brighter day for this great men who dare to move out with of victory, conscious of our ultimate y even if it means that some of must be sacrificed upon these dead altars of selfishness. The Church must be the champion of human values and fight the battles of men. The Church has power to preserve our institutions; and indeed the fate of the Negro race is in its hands today. If we really believe in the social worth of Christianity, let us say so daringly with a voice that can be heard and respected.

Tired of Racket DEC 24 1942

Many of us are tired of men making the church a racket. Let us clean up and stop electing racketeers to office in the great church of Allen. Many of the tricks that are pulled as we near each General right kind of laymen to our General Off-Conference are an outright disgrace to ces. We have Mr. O. M. Travis, who is the church. Let us elect the kind of men an outstanding layman in the church from that the Christian Church stands for. Many Kentucky who is a candidate for the office of us are guilty of electing men to office of Secretary of Education. He has the whose express purpose is to racketeer with church at heart, he is unselfish, brotherly, in the church and then many of us elect kind and is willing to go to extremes to men whom we think will favor us and we promote the welfare of this great church are often put in churches that we are not of ours. Let's elect him Secretary of capable of holding. Education.

12-1942

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New York ~~Age~~

New York, N. Y.

Bishop W. J. Walls Wins Degree At University Of Chicago; Says Democracy Is Negro's Best Bet

JAN 3 - 1942

CHICAGO, Ill. — The University of Chicago in its Autumn Quarter Convocation, graduated 277 persons from its college and professional, and graduate schools. Among them upon whom President Robert M. Hutchins formally conferred degrees which were previously earned, was Bishop William Jacob Walls of the A. M. E. Zion Church, who received his Master of Arts in Religious Education. The subject of Bishop Walls' thesis, carried on the convocation program is, "Joseph Charles Price, Pioneer Educator and Race Leader".

The commencement program notes also that the Bishop has an A. B. and B. D. from Livingstone College. This is significant because Joseph C. Price was founder of Livingstone College sixty years ago; and his biography has never been published in full. There are hundreds of fragmental articles and tributes to Dr. Price from Americans, Europeans and Africans, where the fame of the renowned orator-educator reached, but Bishop Walls proposes developing his thesis into the first full literature of the Price tradition and biography.

"The book", says Bishop Walls, "will undertake to briefly survey the history of Negro education in America, and give Price's place in that tradition. It will involve the history of American slavery in the process of American colonization and national development. It will embrace the story of Emancipation, the Negro church and especially, the A. M. E. Zion Church, which has been the sponsor of Livingstone College, and which by his genius and the philanthropy inspired by J. C. Price, has been projected as its educational contribution to the Ages."

Bishop Walls has set an example to the race ministry. He was already elected to a life time position — bishop in one of the great churches of his race, and yet he thought it not condescension to carry the dignity of his office into the University lecture room, and there study the new trends in education, morals, and social psychology and science. With his many cares, he is regarded with interest and pride at the University, where he has been on the program twice, the main speaker in bi-weekly Chapel services, of faculty and students, and the visiting public; and was chosen a member of the faculty-student commission to study the reconstruction of the University Degree courses.

Bishop Walls has been interested in education from the beginning of his ministry, when as a boy evangelist he was an agent of his college, and in his pastorates and churches has raised scholarships, and has always kept students in college on scholarship in his entire ministry. His present conferences are: New England, Indiana, Kentucky and the Allegheny (Pittsburgh), and the New York (Mother) conference, the last of which he was recently appointed to, succeeding the late Senior Bishop L. W. Kyles. He conducts annual Religion Education Institutes and Youth conferences in each of these territories.

In the last decade he led his church in raising funds for education, and as chairman of the Church-School Board of the church of which the noted Dr. James W. Eichelberger is the executive secretary.

He has never ceased to be a student. In receiving his degree December 19, Bishop Walls realized part of his dream to do graduate work since he left college with an

A. B. Degree in 1913. But because of his usefulness, his church had kept him too busy to realize his educational hopes, hitherto.

In 1921 while editor of the Star of Zion, the official weekly of the A. M. E. Zion Church, he spent a school year at Columbia University, taking philosophy, journalism, sociology and religious education. Being conscious of his precious time of his crowded ministry, he chose courses that aggregated thirteen academic points. He was warned by the Admissions Secretary that students were advised to take only eight points to be able to make the passing mark; those taking more, did so at their own risk. Young Walls ambitiously ventured upon thirteen points, and won the credits by passing in every subject, while he served the editorship of his paper with such satisfaction that his church elected him a bishop in 1924.

Livingstone College Chairman

Bishop Walls built the present Broadway Temple in Louisville, while pastoring there. President William J. Trent of Livingstone College in his reconstructional administration of that great race school, has counted on Bishop Walls as one of his main props. Since becoming bishop he led in the construction of Walter College, Warren, Ark., cleared it from debt and purchased a new site at Hot Springs. It was subsequently changed to Walters South-Land College at Helena. He is now chairman of the Trustees' Board of Livingstone College, being the first man to hold this position who was not a senior bishop of the church. It has had only three chairmen in the sixty years before Bishop Walls was chosen. They were Bishops J. W. Hood, J. S. Caldwell, and L. W. Kyles, all historic race churchmen.

Bishop Walls is the present secretary of the Board of Bishops. He was recently nominated one of eighteen of the National Board of Directors of the National Association for the Advancement of Colored People. He is a member of the executive committee of the American Federal Council of Churches of Christ, a member of

the National Religious Education Association, The World's Sunday School Association, Trustee of the United Society of Christian Endeavor, and chairman of the Religious Education and Publications Boards of the A. M. E. Zion Church.

Bishop Walls addressed the World's Christian Education Convention in Oslo, Norway, in 1936, and was the guest at the Norway Kings' Tea to the Officers of World churches and National Conventions. Recently he was chosen with Bishop Shiel of the Roman Catholic Church, Chicago and Rabbi Jacob Singer, president of Chicago Rabbinical Association, to discuss the American Negro situation before the Chicago Church Federation. Bishop Walls has always cooperated with public and private education. His popularity with them is evinced by the fact that he has delivered scores of annual sermons and commencement addresses to high schools, colleges and universities, north, south and west. Last June he delivered the baccalaureate sermon for Atlanta University, where the scholarly president, R. E. Clement and his faculty have made history.

This progressive bishop has visited sixteen countries on several trips abroad. Among them are: England, France, Belgium, Germany, Holland, Norway, Sweden, Finland, Russia, Poland, Switzerland and Italy. It will be noted that he was the first Negro high churchman to visit Russia after the Revolution and brought back an interpretation with religious implications which vied with the atheistic emphasis of Langston Hughes, and the socialistic endorsement of Paul Robeson and Thyra Edwards, and agrees with the religio-social democratic view of Max Yergen and his school of thought.

Bishop Walls says he owes everything to the people, having served them from childhood, and has just begun to study; but henceforth, his chief study will be law to help make better the cause of his race. He is out to help win the war for the Democracies, and says after God, democracy is to the Negro, his last bet.

Star of Zion
Charlotte, N. C.

Fitness For The Bishopric

Now that the selection of other bishops is so much in the minds of the people, (and we make no apology for discussing the matter,) it is highly significant that we consider what our history has taught us in this regard. No one arbitrarily raised this question just naturally came up because we lost two bishops within 14 months of the adjournment of our General Conference, when that session, after voting to do so, failed to elect anyone to the bishopric.

Bishop Hood in his history tells of the tragedy attending the unfrocking of Bishop Hillery, probably one of the finest minds we have ever had, whose usefulness was destroyed by the immorality of his life, and he says:

"It is to be hoped that the Connection will never again exalt such a man to that high office. His election was the result of a combination engineered by himself. A man truly called to the office of bishop does not have any of that kind of work to perform to get there. If you see a man scheming to get into that office you may know that he is not a suitable person to fill it. If he is the right man the office will come to him without any scheming on his part." p. 125.

Speaking of another he says: "Bishop Brooks failed as a bishop for the same reason he failed as a pastor, and has left us the admonition that if a man is a failure as a pastor, it is unwise to make him a bishop."

These are words of advice that come to us from one who was probably the greatest bishop we ever had, and who served in that office 46 years, the longest period of any. The next being Bishop Christopher Rush, who served 44 years.

NEGRO CHURCH LEADERS MAKE HISTORY

By WILLIAM PICKENS

MAR 1 - 1942
Negro church leaders from all over the nation, bishops, general officers, moderators and great preachers, met at John Wesley A. M. E. Zion church in Washington on Feb. 17 and expressed the ambition and the courage, and the sanity and good sense, of their race in this world emergency and in American history. If we called the roll of this meeting we would call some of the greatest names in present day Negro history and affairs. We shall not call the names, except to thank Bishop C. L. Russell of the C. M. E. church, for inviting me to be present and to participate in the procedures. A message was prepared and presented to the White House, addressed to President Roosevelt. That message does not say everything (no message could say everything that ought to be said), but what the message says will stand, and the brethren will never have to back down from the position which they have taken. Believe it or not, this was no ill-considered and hastily drawn document; it took a large committee two long sessions between 1 p. m. and 7 p. m. to get it to the final draft.

Loyalty to America and the determination to continue the fight for equal and democratic rights in America share equal honors in this paper. In a large group of men and women from all over our country, there were only two or three who, after our debates were all over, failed to see that their race, their church and their country are in the "same boat" in this world war; all of us will go down or stay on top together. There is no perfection in this nation, but they at least want to hold what good we have as a civilization and culture, and push forward as much as possible, even in times like these.

These church leaders proved themselves to be more realistic than many of the other leaders; there was very little talk in this meeting about this war being a "white man's war." This is a weird war, with all colors on both sides,—because it is a war between freedom (such freedom as we have in this world now) and tyranny (tyranny that would oust the common people from a place

at or even near the helm of their own ships of destiny). There are yellow Chinese on one side and yellow Japanese on the other. There is Germany on one side and Great Britain on the other. And we need not forget that most of the human content of the British empire is distinctly colored, and that the wisest leaders of these colored elements realize that their best future lies in the forces of democracy. The British are not 100% democratic,—neither are the people of New York or Mississippi. But as compared with Germany and Italy and Japan, Great Britain is a very democratic government and a very free society of men. Everything is relative in this world. The blacks of Africa and the blacks in the New World have their dearest interests in life on the side of Great Britain in this war. There were some pacifists present, and some of them realize that this is not a pacifist world; and some anti-imperialists, who realize that there are imperialisms and worse imperialisms.

One speaker at this conference complained very emphatically and very justly that the church has too often allowed the initiative in social programs to pass out of the hands of church people. But on Feb. 17 the leaders of about six millions of the most American of the Americans spoke for themselves, and in so far as leaders may, for their membership masses. In such a situation a real leader does not have to be commissioned by a written diploma to speak for his people,—he is commissioned by the fact of his being the leader. The position taken by these leaders is not an endorsement of war, but it is a recognition of the existing fact of war. One must not endorse a fire; but one cannot save himself from a fire by ignoring its existence. When a leader tells his people how to act in the face of a flood, he is not telling them to approve of the flood.

MAR 1 - 1942
In the name of God, we live in a world of human beings, and these leaders (practically all of them) were conscious of it. We are also parts of the United States of America and must go up or down, or forward or backward, as America goes. There

are many worse places in this world at this moment than the United States. All things considered, the United States is about the best place on earth for minority groups in this emergency. Nowhere else could the dissenting and very small minority have expressed itself as freely, and as safely, as it did at this meeting. But there was no minority when it came to vote on that final document which was sent to the President. God save the American Negro church.

Star of Zion
Charlotte, N. C.

Bishop Shaw Scores Success

MAR 5 - 1942
In the purchase of the new and exceptionally well-located property in Winston-Salem, Bishop Shaw has scored a signal success, giving the membership of Goler Memorial Church one of the finest church plants in the entire connection. The opportunity to secure this large and modern church edifice came last year when Bishop Shaw was in Winston-Salem conducting a one-day meeting with the Western North Carolina Conference. The matter was immediately considered and was brought to successful consummation after several months of negotiation, in which many difficulties had to be overcome.

Evidence of Bishop Shaw's persistence, patience and sustained effort is seen in the ultimate victory of what was one of the most delicate situations he has ever had to face. The victory is all the more significant because of the many difficulties which had to be surmounted.

This new purchase, however, gives us in Winston-Salem a church plant which could not be duplicated for more than twice what it cost. It is not only large enough to house the congregation and all its activities for many years to come, but it could easily provide all the facilities for a General Conference session, without having to go outside for a single phase of the entertainment of any group meetings.

Dr. W. F. Witherspoon, former presiding elder in the West Central Conference, has been appointed pastor of the church, as it moves to this new location. Dr. P. R. Washington having been recently appointed to St. John Church, Cincinnati. Thus it seems that the whole situation has been worked to the complete satisfaction of all concerned, just as we predicted in these columns several weeks ago.

We congratulate Bishop Shaw and the

THE AFRICAN METHODIST EPISCOPAL FINANCIAL STATEMENT OF THE A.M.E. CHURCH (BASED ON CENSUS, 1936)

Pittsburgh, Pa.

BALTIMORE, Md., Feb. 26—The Negro's largest business organization operating in the United States, Canada, Mexico, Cuba, Haiti, Bermuda, West Indies, South America, West Africa and South Africa.

FEB 28 1942

- 1 General organization under the Quadrennial General Conference
- 16 District organizations under sixteen bishops.
- 93 Annual Conferences under sixteen bishops.
- 250 Presiding Elder districts; 250 district superintendents or P. E.
- 6,700 Local organizations; 6,758 pastors.
- 67,580 Class organizations under 67,580 class leaders.
- 743,357 Members of churches.
- 358,185 Sunday School scholars and young people's society members.
- 11 Collges.
- 11 General departments under general officers.
- 6 Theological Seminaries.

ASSETS		LIABILITIES	
Number of churches—6778		Debts on churches	\$ 5,586,300
Value of churches	\$30,710,623	Debts on schools	400,000
Number of parsonages—2794		Debts on parsonages....	1,000,000
Value of parsonages	4,506,672	Current debts	2,500,000
School property	2,500,000	Total	\$ 9,486,300
Departmental property ..	450,000		
Other assets	150,000	EXPENSE	
On hand in treasuries..	130,000	Pastors salaries	\$ 2,284,565
	\$38,447,295	Presiding elders and other	
Net worth	\$28,960,995	salaries	638,287
INCOME		Repairs and	
Stewards	\$ 3,350,000	improvements	637,299
Trustees	2,081,000	Payment church debt,	
For education	600,000	including interest	693,867
General purposes	350,000	All other current debts..	750,112
Education	140,000	Local charity, etc.	133,015
Sunday School & League	110,000	Education	600,000
Other sources	41,809	Home missions	75,288
		Foreign missions	58,752
		General headquarters ..	337,886
		Other purposes	335,238
Total income	\$ 6,672,809	Total expenses	\$5,542,809

SOME STATISTICS

FEB 28 1942

Churches	6,776
Members	743,357
Females	506,000
Males	237,357
13 years over	544,274
Sunday Schools	6,107
Scholars	358,185
Officers and teachers	66,554
Bishops	16
Pastors and Presiding Elders.....	6,000

12-1942

Daily World
Atlanta, Georgia

A.M.E.Z.

Quits Christian Team Because Of "Jimcrow"

DAYTON, Ohio — (ANP) — Martin L. Harvey, nationally known Christian youth leader, withdrew from the Christian Education Mission Team when it arrived in Dayton last week because of racial discrimination.

In an interview, Harvey stated that the local committee in charge of the one-day Christian Education Advance convention had arranged for the three white members of the team to be quartered in the Gibbons and Van Cleave hotels, but that Frank Schultz, the executive secretary of the Dayton Council of Churches, informed him that the hotel managers had an agreement not to take Negro patrons for fear of a civil rights suit against their restaurants.

When Harvey suggested that they sue the hotels for violation of civil rights, Schultz stated that "they did not have time" or the authority to do that. It was further revealed that separate arrangements had been made in private homes during the meetings in Findlay and Akron although the other team members were assigned hotel accommodations. Mr. Harvey, who was to deliver the key platform addresses for each of the four conventions in Ohio, withdrew from the team and left the city.

The United Christian Education advance is sponsored by the International Council of Religious Educations representing 43 Protestant denominations. There are nine teams covering 130 conventions in the United States. Serious problems were raised early this year concerning the meetings in the south when it was proposed that separate meetings be held for the Negro church groups. However the Negro denominational representatives on the national committee, led by the A. M. E. Zion Church, raised such a protest that in the places where the local groups insisted on segregation, Negro church people will not participate in any way. It will be remembered that situations similar to Harvey's were

raised last year during the National Preaching mission when Dr. William Lloyd Imes withdrew from the team because separate accommodations were made for him in Baltimore and Dr. James Clair Taylor withdrew from the meetings in Indianapolis for the same reason.

Mr. Harvey, who is the national director of youth work for the A. M. E. Zion Church, has held high positions of responsibility in Christian Education. He was the American presiding officer at the World Youth conference in Holland, and the American youth representative at the World Missionary conference in India. He has studied youth movements in sixty countries.

Chicago Defender
Chicago, Illinois
**YOUTH LEADER
WITHDRAWS AS
KEY SPEAKER**

Harvey Martin Walks Out
As Committee Ignores
Demand For Suit

APR 25 1942
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Under the circumstances Harvey told the state secretary for Christian education that since the Christian forces were willing to bow to prejudice and were not willing to take available steps, it was impossible for him to continue with the team for the other conferences in the state.

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It will also be remembered that during the Nation Preaching Mission last year, Dr. William Lloyd Imes of New York and Dr. James Clair Taylor of Paterson, N. J.,

withdrew from the national team when it was discovered that separate accommodations had been made for Dr. Imes in Baltimore, and for Dr. Taylor in Indianapolis.

Harvey is the national director of youth work for the A.M.E. Zion church.

Star of Zion
Charlotte, N. C.

"The Cradle Of Tuskegee"

Having planned to be at Tuskegee we invited ourselves to preach at Butler Chapel, where the Rev. William E. Carson, of the famous preacher family of Zion Methodism, is the energetic and resourceful pastor. The church is on the very spot where the world famous Tuskegee Institute was begun by Dr. Booker T. Washington 51 years ago, hence the phrase, "The Cradle of Tuskegee." In the yard of the church is a huge block of Alabama marble upon which there is an inscription and also a bronze tablet marking it as the place where Tuskegee was born.

Many of the early settlers of Tuskegee are members of historic Butler Chapel, and their descendants now worship in the church of their fathers. Rev. Carson is a young man of splendid training, who has the study habit, and who knows the problems and what should be the program of the modern church. He is highly respected by the people of the community and admired for his large vision and activities.

APR 30 1942
We were delightfully pleased with the fine work being done in the church school, by the fine choir and the wholly dignified and inspirational atmosphere of the worship. Seldom have we spoken to more attentive and appreciative people, who joined with the pastor in an invitation to return soon.

Rev. Carson is now interested in a laudable plan to improve the church building, which is propitious because the church must be moved back from the street. Because the community is growing so rapidly and in view of the history of the church it seems altogether fitting that this church should be made a very beautiful shrine, besides making possible

facilities for a greatly increased program of activities in Christian education and who is a sister-in-law of the late Prof. Lewis Adams, who was largely responsible for the invitation which Mr. Carson may be successful in his larger plans for this famous church.

Mrs. Carson, who was the former Miss Yvonne Ellis, of Moss Point, Miss., is a very charming personality, and, incidentally, the Carsons are the proud parents of four fine boys, a very interesting family, indeed.

While at Tuskegee we enjoyed the hospitality of Mrs. Eugenia Adams, a teach-

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We were delightfully pleased with the fine work being done in the church school, by the fine choir and the wholly dignified and inspirational atmosphere of the worship. Seldom have we spoken to more attentive and appreciative people, who joined with the pastor in an invitation to return soon.

Rev. Carson is now interested in a laudable plan to improve the church building, which is propitious because the church must be moved back from the street. Because the community is growing so rapidly and in view of the history of the church it seems altogether fitting that this church should be made a very beautiful shrine, besides making possible

facilities for a greatly increased program of activities in Christian education and evangelism. It is to be hoped, therefore, that Rev. Carson may be successful in his larger plans for this famous church.

Mrs. Carson, who was the former Miss Yvonne Ellis, of Moss Point, Miss., is a very charming personality, and, incidentally, the Carsons are the proud parents of four fine boys, a very interesting family, indeed.

While at Tuskegee we enjoyed the hospitality of Mrs. Eugenia Adams, a teach-

Daily World
Atlanta, Georgia
**Moving Toward A
Combined Hymnal**

MAY 7 - 1942

A few days ago the sub-committee of the Commission on Combined Hymnal for the African M. E. and African M. E. Zion Churches met at Charlotte to work on certain details of the laborous task of perfecting this Combined Hymnal. Drs. Peck and Stewart, of the former, and Drs. Spottswood and Cooper, of the latter, spent a full day in submission of reports of work done since the Baltimore meeting, making corrections, comparing notes and removing disputed questions in matters involved.

We were greatly impressed with the serious mein of these apostles of Christ, as they became key men in a great movement for bringing two arms of the Christian Church nearer to each other. One of the most stubborn difficulties to be overcome is the desire to magnify denominational identities above the things in our worship which we have absolutely in common. In fact the things which we do have in common far outweigh the differences.

Nothing can be gained, therefore, by any inordinate emphasis upon the notion of "which shall be greatest." Both Bethel and Zion have made great contributions to the advancement of Christianity in America and other parts of the world. But the largest contribution, by far and large, lies in the future. If we can think for a moment of the things we have failed to do because of conflict and opposition, we shall see at once the largest room in the world looming up before the two great churches, "The Room for Improvement." If we cannot yet walk together in Temporal Economy, surely we can worship together, and the Combined Hymnal will help us to do that.

Star of Zion
Charlotte, N. C.

Directory

**Of Bishops and General
Officers**

1. Bishop L. W. Kyles, A.B., A.M., D.D., 1612 14th St., Winston-Salem, N. C.; New York, Western North Carolina, Central North Carolina. (Deceased).
2. Bishop P. A. Wallace, A.B., A.M., D.D., 5221 Madison St., Brooklyn,

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10. Bishop J. W. Brown, A.M., D.D., 35 Mt. Morris Park, West, New York, N. Y.; North Carolina, Oklahoma, Texas, Africa, (Deceased).

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MAY 7 - 1942

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Supply Captain, Mrs. Minnie E. Hurley, 2026 7th Ave., New York City.

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Miss Lillian I. Browder, Parliamentarian, 3216 Calumet Ave., Chicago, Illinois.

J. S. Nathaniel Tross, M.A., B.D., S.T.M., Ph.D. Division Secretary, American Bible Society, 320 South Broadway Street, Charlotte, N. C.

Star of Zion
Charlotte, N. C.

**Permanent Departmental
Headquarters OCT 1 - 1942**

Item seven, "Goals For Zion Methodism," suggests "Establishment of permanent locations and headquarters for the various Departments which are not already so established. It is highly gratifying, therefore, to learn from the Missionary Seer the details of the transaction which gives the connection the property in Washington, in which two of our General Officers have had headquarters for some years past. We do not know property values in Washington, but it occurs to us that this was a profitable deal, judged by ordinary standards.

The generous offer by Drs. Wallace and Medford was timely, and we are glad the Board of Bishops saw fit to encourage the re-purchase, and that it was possible to get the matter completed before the death of Dr. Wallace, who wished it so. It can be seen that under normal conditions (present rentals are much higher than normal) the income will keep up payments on the obligation, pay taxes and insurance and make necessary repairs. So that in time the property may be freed of debt without any considerable outlay of funds by the denomination.

Under the present arrangements there is sufficient space for offices of the Departments now located there, and these quarters may be enlarged if and when more space is needed. It is our opinion, often expressed in these columns, that we should have a Department of Public Relations, Records and Research, in charge of the General Secretary-Auditor, and there is no better place for this office than Washington, D. C. Incidentally the offices might well be located in this building.

OCT 1 - 1942

We should have no more of the traditional moving of Departmental Offices about the country, wherever General Officers may happen to be living when elected. This does not make for efficiency and permanency of the office, and does add considerable confusion to the membership in doing business with the Departments so affected.

OCT 1 - 1942

We should not only have offices, but eventually living quarters provided for the General Officers, as should be provided for Bishops and presiding elders, in which case there could be little objection to removal to the scene of operations.

DR. J. B. RANDOLPH
(Claflin College Prexy)

DR. W. A. BELL
(Miles College President)

Sounding the keynote message to the vast number of delegates and visitors, Bishop King outlined the broad aims to be achieved by this important religious gathering in this critical period of world history. "It is because of the intellectual and emotional conviction that arise from the event of Christ's suffering and death that you go forth into all the world," said Bishop King. "The basis for this Council, therefore, is not methodology only, but also the eternal belief that there is salvation for the man who believes in Christ," he concluded.

Extending welcome on behalf of Central Methodist Church, the Rev. E. W. McMillan, host pastor, said: "In the name of God the Father, God the Son, and God the Holy Spirit, we welcome you to Central Methodist Church, one of the lead-

"If we are to justify the stupendous cost in lives, money and materials that victory in the present conflict requires, we must wipe out racial discrimination at home. People everywhere must be granted freedom of religion, freedom of speech, freedom from want, freedom from fear, and all races and nations must be granted equality if the peace after the war is to endure," said Mr. Scott.

The right Reverend William A. Fountain, bishop of the diocese of Georgia, concluded the welcome exercises as he emphasized the need for living together as Christians, pointing to the present catastrophe as indicative of the failure of mankind to learn the lesson of living together in peace and fellowship.

RANDOLPH HEARD

Led on by Dr. J. B. Randolph, president of Claflin College, and Dr. W. A. Bell, president of Miles Memorial College, the Council heard discussions on "What Can the Negro College Contribute to Social Advance in a Post-War World?"

"Handicapped by a lack of funds to carry on education in the modern scheme, and faced with the problem of catering to the peculiar needs common only to our Negro minority," Dr. Radnolph envisioned "the Negro encompassed into the larger order of world thought, whereby cultural advance, human values, political and social growth may be realized in fuller measure" following the present war.

Defining the function of the Negro college, Dr. W. A. Bell warned that "education can destroy a civilization as truly as it can build civilization." Hence, he said, "the function of the Negro college is not to build a new order but to

train men who shall build this new order. For no social advance can be hoped for unless mankind can map a program which will look towards the utilization of all the moral, and social forces of Negro colleges and white colleges as well," concluded Mr. Bell.

Under the leadership of Mrs Anna White Robinson, the combined choruses of the Methodist Churches of greater Atlanta thrilled the vast audience with the musical numbers.

Under the leadership of Miss S. M. Cunningham, assisted by Dr. W. J. Turner of Alabama, "Ethiopia's Glory," a religious pageant of 100 voices will be presented at Warren Memorial Methodist church at 8 o'clock tonight. Dr. Thomas, host pastor at Warren, has announced the completion of the new church and hopes that the entire public will be present for this occasion.

Star of Zion
Charlotte, N. C.
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Tennessee-Virginia, South America
-Virgin Islands. OCT 15 1942

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Journal and Guide
Norfolk, Virginia

Mrs. Roosevelt, Gov. Broughton Address Body

AUG 22 1942
**Zionites Gather
At Livingstone
College**

AUG 22 1942
SALISBURY, N. C.—Highlights of the General Convention on Christian Education of the AME Zion Church held at Livingstone College, August 11-16, were the addresses of Mrs. Eleanor Roosevelt, wife of the President, and the Hon. J. M. Broughton, governor of North Carolina.

Mrs. Roosevelt addressed the convention twice on Thursday, August 13, the afternoon message being delivered to the National Council of Zion Youth, which is under the direction of Martin L. Harvey.

In the evening the First Lady addressed the throngs who flocked to Zion's chief institution of learning, Livingstone College, where leaders of both races shared their wisdom with the hundreds of delegates to the general convention.

OTHER SPEAKERS

Other speakers and special guests included: Mrs. Mary McLeod Bethune, director of Negro Division of the National Youth Administration; and Dr. Hornell Hart, Quaker, famous author and professor of Religion at Duke University, who will deliver the closing address on Sunday afternoon, August 16th.

Among the experts who will guide the seminars and councils were: Claude A. Barnett, dynamic founder and director of the Associated Negro Press; W. P. Bayless, religious editor of the Pittsburgh Courier, whose social fervor has aroused enthusiasm across the country.

AUG 22 1942
Dr. George E. Haynes, secretary of the Department of Race Relations of the Federal Council of Churches of Christ; Dr. R. B. Eleazer, of the Southern Interracial Commission; and Dr. Martin H. Bickham of the Chicago Interracial Commission, who ad-

ressed the seminar on "Inter-racial Understanding."

SEMINAR ON CHURCH MUSIC

AUG 22 1942
Dr. David H. Jones, professor at the Westminster Choir School, and one of the outstanding authorities on organ music, lead a seminar on Church Music.

Dr. A. J. Muste, secretary of the Fellowship of Reconciliation, and one of America's leading pacifists, who recently refused to register under the Selective Service Act, led a seminar on "Christianity and Social Problems."

Dr. Samuel O. Rosenberg, professor of economics at Hampton Institute, led a seminar on "Consumer Co-operatives." Ernest S. Marks, field secretary for the Michigan Christian Education Union, and an authority on young people's work, led a group on "Christian Education Methods."

LECTURES ON THE BIBLE

Lectures on the Bible were delivered to the convention each morning by Dr. Rollin H. Walker, professor at Ohio-Wesleyan University, and a widely known authority on the background of the Bible. Other seminars faced up to such problems as: "Youth Work," "Adult Work," "Children's Work," "The Christian Family," "Christian Mission," "Evangelism," "History of AME Zion Church," "Public Affairs," "The Church's Ministry to Men and Women in the Armed Forces," "National Defense Industries and Rural Work."

AUG 22 1942
Leaders for these were The Rev. J. Van Catledge, Jr., Mrs. Ida H. Duncan, Miss Rena J. Weller, Mrs. J. H. Kyles, Dr. W. S. Dacons, Prof. Wilson Q. Welch, Jr., Dr. W. A. Cooper, Dr. I. Albert Moore, The Rev. W. E. Carrington, Dr. James Clair Taylor, Dr. A. H. Hatwood, Mrs. Rose D. Aggrey, The Rev. O. J. Remsen, and Mr. W. J. Trent, Jr.

ALL BISHOPS ATTEND

All the bishops of the AME Zion Church were in attendance. Bishop Benjamin Garland Shaw, the host prelate, delivered the opening sermon, and Bishop W. J. Walls, chairman of the board of Christian Education—Home and Church School presided the night of Mrs. Roosevelt's address. Other bishops participating were: Bishops P. A. Wallace, W. J. Martin, C. C. Alleyene, W. W. Matthews, E. L. Madison, and W. C. Brown.

AUG 22 1942
Outstanding pastors who delivered sermons were: Dr. W. O. Carrington of Brooklyn, Dr. B. C. Robeson of New York City, The Rev. W. E. Carrington, The Rev. J. S. M.

Tross, and The Rev. W. F. Madison; and The Rev. J. H. Satterwhite, dean of Hood Theological Seminary, and chairman of the local committee on arrangements.

The Department of Christian Education has worked long and arduously. A vital part of the convention program was the meeting of the National Council of Zion Youth, under the direction of Mr. Harvey. The young people met in commission groups which discussed such problems as: "The Message of the Church," "Resources for Christian Living," "Choosing the Right in a Confused World," "Christian Citizenship in a Confused World," "Design for Permanent Peace," and "Living in Fellowship with Others."

The co-ordinator for these commissions was Mrs. Ercelle Harmon Moore of Brooklyn, N. Y. The young people heard a summary of the "American Youth Commission Studies on Negro Youth," from Levi Saunders of Detroit. They had a fellowship dinner, Mrs. Mary McLeod Bethune, was guest of honor.

YOUTH COUNCIL

AUG 22 1942
The main feature of the Youth Council program came Thursday afternoon when Mrs. Roosevelt addressed them on "The Responsibility of Youth in the World Situation," and then answered questions directed to her by the young people. The closing session of the meeting was held Sunday morning at which time there were communion services and a message by Martin L. Harvey.

The officers of the department of Christian Education worked long and arduously in preparing this dynamic and informative program. They include: James W. Eichelberger, secretary of Christian Education; Buford F. Gordon, editor of Church School literature; Martin L. Harvey, director of christian education of youth; James A. Clark, director of Christian education of adults; Ida H. Duncan, director of christian education of children; Josephine H. Kyles, director of social action; Irene H. Moore, director of vacation and weekday church schools; and David H. Bradley, director of leadership education.

Peoples Voice
New York, N. Y.

AME Zion Church Celebrates Founding of Zionite Faith

OCT 10 1942
Sunday morning worship opened a week of celebration observing the 146th anniversary of Mother AME Zion Church and the 17th anniversary of the erection of the new building, 140-6 W 137 st. The pastor, Rev. Benjamin C. Robeson, preached the opening sermon at 11 o'clock and at 8pm delivered the annual sermon to the sisterhood of the church. Each night during the week, pastors of various churches of the city will be guest speakers and their choirs will supply music. The celebration will close Sunday, October 11, with morning services conducted by the youth and communion at 8pm.

This celebration marks a significant epoch in the history of the Zionites in that it dates back to the origin of the African Methodist Episcopal Zion church in 1796. The dissatisfaction of white Christians over the increase of Negro membership in white churches developed within the Negroes the desire to hold meetings of their own so that they could have an opportunity to exercise their spiritual gifts among themselves and become more useful to one another.

OCT 10 1942
With the permission of Bishop Francis Asbury of the Methodist Episcopal Church, who appointed Rev. John McClaskey to guide them, the Negro members began pulling out of the white church in 1796, and under the leadership of such men as James Varick, George Collins, Charles Anderson and Christopher Rush, set up their own African MEZion church. The first charter was drawn up and signed by Peter William and Francis Jacobs in 1801.

The continual growth of the African Zion congregations, caused these pioneers in 1821 to organize a national body that perpetuated the doctrine and discipline of the Zion church for all generations. In 1822 James Varick was appointed its first bishop.

OCT 10 1942
Although the AME Zion church was organized in New York City, with the majority of its members coming from John Street Methodist Episcopal church, the Zion church has not remained another religious organization. The ill winds of 1820

And its membership embraces the east, middle west, far west, and northern sections of the United States. Africa. and South America.

12-1942

AMEZ

Peoples Voice
New York; N. Y.

Methodist Session Lists Gains; AME Zion Convene Breaks Record

CAMDEN, SC.—South Carolina conference, Methodist church, in its third session since unification, whose resident bishop, Lorenzo H. King, was elevated to the episcopacy with the union came to an epochal close Sunday afternoon with the reading of the appointments by the bishop.

Every report of boards, committees, and conference officers read during the five days for the conference session showed gain, membership increases, funds for world service, the conference budget, pensions, the annual gold seal stamp drive, Claflin college (the conference supported school), and all special financial reports surpassed last year's results.

Highlights in the financial reports of the treasurer, the Rev. A. R. Howard of Sumter, who received an appointment at the close of the conference as representative, board of temperance, of all the Negro work of the central jurisdiction of the Methodist church, were as follows, all showing increases over last year, for world service, \$9,550; for Claflin college, \$11,563; for pensions, \$11,138.02; this amount includes the \$4,042 raised from the sale of gold seal stamps, a special project inaugurated by Bishop King two years ago. Episcopal fund, \$2,254; total for all purposes, \$33,118. The permanent fund raised by the conference for pensions is now \$12,500.

\$40,000 Drive

Another highlight of the conference was the report of the Rev. H. H. Cooper of Kingstree, chairman of the world service committee, SC conference, who recommended a drive of \$40,000 for world service next year.

Visitors representing the various general boards of the Methodist church and other distinguished clergymen included Dr. J. W. Heyward, president of Morristown college, representing the board of missions, church extension; the Rev. A. R. Howard, representing the board of temperance; the Rev. N. J. Crolley, representing the board of pensions; Dr. M. S. Davage, representing the board of education; President J. B. Randolph of Claflin college; President Willis J. King, of Gammon Theological seminary; J. P. Burgess, director of youth activities, and C. W. Griffin, prominent physician and officer of St.

Mark's Methodist church of New York City, the largest Negro church in Methodism.

AME-ZION

DURHAM, NC—A record-breaking delegation converged on St. Mark A. M. E. Zion church, the Rev. S. P. Perry, pastor, for the sixty-fourth annual session of the Central North Carolina conference of the AMEZ church, and contributed a record-breaking sum to the conference for the various obligations which it must meet.

More than \$12,500 was raised in all departments at the conference, which was one of the largest held in recent years, with the attendance high despite the difficulties of transportation. The conference surpassed its assessment of \$6,000 for general claims and reported \$9,020. Missionary assessments were more than \$1600 and Livingstone college received \$700.

Sessions were presided over by Bishop W. W. Matthews of the Seventh Episcopal District, which embraces this conference.

12-1942
Constitution
Atlanta, Georgia

BAPTISTS

Pastor of Same Church 60 Years Honored by Vast Throng Here

By RALPH MCGILL.

"Can this be," he said, looking out at the vast crowd before him, "the little boy who used to pick up bones and rags and sell them to get something to eat?"

It was the same boy, now grown old and feeble, but filled with a majestic dignity and a simple grandeur of faith which had people weeping.

The boy who was born a slave and who lived as a slave for 10 years, had grown to be Dr. Edward Randolph Carter, for 60 years pastor of Friendship Baptist church, oldest Negro church in Atlanta.

Yesterday afternoon the city auditorium was packed with citizens of Atlanta, members of Christian churches, white and Negro, and in about the same numbers, to pay him honor.

Dr. George W. Truett, former president of the Baptist World Alliance, preached the sermon on his 60th anniversary as president of the Friendship church.

From Washington came letters from the President of the United States and from Georgia's senior senator, Walter F. George, the latter also a prominent Baptist layman. From London came a letter from Dr. J. H. Rushbrooke, president of the Baptist World Alliance. From New York came one from John D. Rockefeller Jr. There were many other letters and telegrams.

On the platform with him sat men of prominence from both races and from many businesses and professions. Before him were baskets of flowers from friends and from his own church.

Before him the auditorium was packed, with some persons standing. They had come to honor a life of service and honor.

He had left Athens, Ga., as a boy and started walking to Atlanta. He earned his way from a distant point by helping a locomotive fireman throw wood in the engine's furnace.

He had 50 cents in his pocket.

He met Henry Grady, the young and brilliant newspaperman, also from Athens. Both had a vision. They became friends.

Both went to work to serve Atlanta and the south.

In his lifetime he was offered churches in other cities. In his life he traveled several times to Europe and was honored and heard with respect. He could have had broader fields. He stayed in Atlanta.

Yesterday he came to the auditorium feeble and worn, leaving his wife of 65 years near death. She had, before she lapsed into a coma, told him to go. (She died almost at the moment he finished his talk.)

They helped him to his feet and he took hold of the pulpit with both hands.

He told them, out of his great weariness, of the emotion of it, that he was not sure whether he dreamed or not.

Simple Faith.

He talked simply. He told simple stories, rambling a bit and talking as if he were speaking to a few friends and not to 5,000 persons. He told of his faith in God. He told a story of a dollar that never would leave him. He gave it away. Another came, by mail or by hand from some well-wisher or church member. He gave it away. Another came. And so on.

He stood there before these 5,000 persons and went on with small chapters out of his life. He told of a mortgage due and of how he got down on his knees and said, "Lord, I've been telling the people about your business and how to attend to it, and now they are going to find out I cannot attend to my own."

This time a train wrecked and he was hurt. He wouldn't sue. He just told them he wanted to be treated the way they thought he should have been treated. Two days before his mortgage was due they sent him a check for \$800.

Hundreds Touched.

His faith, his complete faith, was so evident that hundreds before him and around him were wiping away tears as he talked.

It was near the end of his talk that he looked about him and said:

"Can this be the little boy who used to pick up bones and rags

and sell them to buy a little bit to eat?"

There were many more handkerchiefs out after that.

Yet always the sentiment was deeply dignified and sincere.

It was a story that could have happened only in America. Atlanta can be proud that it happened in Atlanta. At a time when there is war and tension and when unreasoning and violent men of both races seek, do and say damaging things, this meeting of Christian people was most hopeful and significant.

That one of the small boys, born a slave on the John Hardin plantation in Clarke county, should have been so honored because of his service and his worth, might sound and seem like a dream to that small boy, grown old and feeble but standing before those come to honor him and seeing and hearing them.

Truett Preaches.

Dr. Truett preached, as usual, a magnificent sermon. He took as his text: "David served his generation by the will of God," applying that to the life of Dr. Carter.

His sermon may best be summarized by these few paragraphs from it:

"Once again, voicing my personal gratitude in being permitted to share with you on this occasion—of voicing renewed and ever-deepening appreciation to Dr. Carter and his noble church—I turn now to the simple message which I have prayed God to give me for this hour, and my heart turns to the words spoken concerning David of old as altogether fitting and applicable to the life and work of Dr. Carter; namely, 'He served his own way and generation by the will of God.'"

"Let us have for our meditation together, this hour, the simple but vital theme: 'The Making of a Life.' The theme is suggested by the brief but remarkably complete biography of a great life, as indicated by the Holy Word of God. Note the brief sentence: 'David served his own generation by the will of God.'"

Making a Life.

"The first question in life is not

how to make a living, but how to make a life. Making a living is a mere incident in life, an important incident to be sure, but an incident, nevertheless. Making a life is the primary meaning and mission of all our earthly experience. The highest and best contribution which you can make to your generation is the gift of a well-rounded and worthy life. One Savonarola turned the tides in Florence. One Aristides lifted the city of Athens upward and higher. Ten righteous men would have turned the battle back from the gate in ancient Sodom.

"In the making of a well-rounded and worthy life, certain principles must be faithfully regarded. They are here indicated in the brief biography given of David: 'David served his own generation by the will of God.' Three principles stand out very clearly in such biography. They outline themselves very simply. And first: 'David served.' And again: 'David served his own generation.' And still again: 'David served his own generation by the will of God.'"

"Let us note, first, that the business of life is service: 'David served.' Just here is the supreme test of life, the test of service. It is the Great Master's test of life: 'By their fruits ye shall know them.' The one ideal life which the world has known is portrayed in the five brief words: 'Who went about doing good.' The divine emphasis in life is on deeds. It is therefore not surprising that the great Gladstone, his chief greatness being in his Christian faith, never wearied of saying: 'One example is worth a thousand arguments.' What the world needs is service. Its wounds cannot be stanchd except by service. Its wrongs cannot be righted, its grievances cannot be redressed, its injustices cannot be corrected, its ignorance cannot be dissipated, except by service.

"It is by service that we indicate our faith in any and every realm of life, in business, in literature, in statecraft, in religion. Ever-recurring comes the pungent question from Jesus: 'Why call ye me Lord, Lord, and do not the things which I say?' Faith is more than a dogma—it is a passion. It lifts, it achieves, it arrives in service. Great believers are always great doers. Witness Moses of the Old Testament and Paul of the New Testament. Witness the intrepid army of pioneers and constructive builders from Abraham to the present day. Great believers, in any and every realm, are always great doers.

"The teaching of Jesus is utterly revolutionary as to the supreme

things. He never gave a little answer to a big question. For example, when he was one day asked by a clever lawyer: 'Who is my neighbor?' Jesus answered with the parable of the good Samaritan. The teaching of that parable is that our neighbor is anybody and everybody, anywhere and everywhere, who is in need of our help. Whatever the hindrance, the difficulties, the cost, we must voice our neighborliness to those who need us, here, there and everywhere. Jesus completely reverses the commonly accepted standards of greatness as set up by men."

Hears of Wife's Death.

Before more than a third of the vast crowd had left the auditorium, word came that the aged minister's wife of 65 years had died. Dr. Newton said a brief prayer while the crowd stood.

Dr. Carter was assisted out to an automobile to go to his home. Pastor for 60 years of one church, he carried with him the approval and affection not merely of his own people but of all the people of Atlanta.

In his hands he had a photograph of his mother, sent to the service by Mrs. John A. Boykin. Dr. Carter's mother had been a nurse in the Boykin home at the time the present solicitor of Fulton county was a baby, and a letter accompanying the picture spoke in fine terms of "Mother Carter." It was a unique and moving occasion.

Dr. Carter's own church handled the meeting with Dr. Charles W. Greene presiding.

Dr. Louie D. Newton, of the Druid Hills Baptist church, assisted with the organization of what was so fine an achievement and introduced Dr. Truett.

There was a scripture reading by Rev. William H. Borders, of the Wheat Street Baptist church, and a prayer by Dr. W. A. Fountain Sr., to open the program.

Magnificent Chorus.

A magnificent chorus of men and women from the various church choirs in the city was led by Professor Willis L. James, of the music department of Spelman College, with Miss Florence Harris at the piano.

Dr. Ellis A. Fuller delivered greetings from the white Baptist Ministers' Union and Dr. Ryland Knight for the Christian council. Dr. J. R. McCain and Dr. Charles D. Hubert brought greetings from the educational institutions. Dr. Eugene C. Few represented the Methodist Ministers' Union. Dr. J. Clarence Wright represented the Interdenominational Ministers' Union and Dr. Henry A. Boyd the

his second of the day. He preached again at the auditorium at 1 o'clock. He concluded a week of preaching in Atlanta at Dr. Newton's church and at the auditorium. Great crowds heard him each of the daily sermons.

National Publishing Board. These men are leaders, white and Negro, in the various religious and educational fields.

Ralph McGill, representing Clark Howell, editor and publisher of The Atlanta Constitution, who was absent from the city, paid the respects of the press and business community to the pastor.

The sermon by Dr. Truett was

Aged Negro Preacher Prays In Vain for Sick Wife as Atlantans Honor His Work

ATLANTA.—(AP)—A feeble, hoary-headed negro preacher asked God to help his desperately ill wife before 5,000 white persons assembled yesterday to honor his long pulpit service and even as he spoke—she died.

At her insistence, Dr. Edward Randolph Carter left his wife's bedside to appear at the municipal auditorium.

Led away from the rostrum, Dr. Carter was told of the death. Grief overcame the aged negro, already deeply moved by the tribute paid him by his white friends upon occasion of the sixtieth anniversary of his pastorate of Friendship Baptist church.

The commemorative service came at the close of a week-long revival featuring sermons of Dr. George W. Truett, former president of the Baptist World alliance.

Letters praising the negro minister came from President Roosevelt, President J. H. Rushbrooke of the alliance, of London, Ga., Senator Walter F. George and many others.

Wondering aloud whether the occasion was a dream, the trembling old man said of himself "can this be the little boy who used to pick up bones and rags and sell them to get something to eat?"

Simply, he spoke of his faith in God, and recounted the incidents that had left indelible impressions on his heart.

Humorously, he told of the time a mortgage was about to be foreclosed on him and he knelt to confess, "Lord, I've been telling the people about your business and how to attend to it and now they are going to find out I cannot attend to my own."

Dr. Carter left Athens, Ga., as a boy with only 50 cents in his pockets to walk the 75 miles to Atlanta. Since then he has had offers of pastorates in wealthy churches, has been to Europe several times, counts many famed persons among his friends, but never left his flock at Friendship Baptist.

Daily World
Atlanta, Georgia

Leadership Of Group Is Cited

One of the Apostles of Jesus was a black man—Simon, the Canaanite," declared Dr. T. S. Boone, Ft. Worth, Texas, as he delivered a stirring address centered around Baptist history before delegates and visitors attending the Sunday School and BTU Congress in session at the City Auditorium.

The Rev. Mr. Boone stated further that one of the outstanding leaders in the early church was a black man—Simon, the Niger. "The religion of America is that of the black man," he asserted. He said that blacks have given scholarship to the world equaled to that given by other races, paying striking tribute to the contributions Negroes have made in the field of music.

"Your task, Negro Baptists, is to bring freedom," he added. Dr. Boone is programmed to speak at all sessions, and people flock into the auditorium to hear his talks on Baptist history.

TERRELL IN DEVOTIONS

The Rev. Leonard Terrell, Hagensack, N. J., conducted very impressive devotional services during the morning session, which were ably presided over by Dr. O. C. Maxwell, New York, vice president of the Congress.

Following the stirring annual address delivered by President Jernagin, Dr. J. C. Austin, Chicago, pastor, Pilgrim Baptist Church was requested to preside during the election of officers.

Officers elected were: Dr. Jernagin, president, Washington, D. C.; Dr. I. C. Maxwell, vice president, New York, N. Y.; Rev. H. T. Sims, recording secretary, Wichita, Kansas; Miss Rosa L. Brown, assistant recording secretary, New York, N. Y.; Rev. L. D. Bunn, Convention.

Other addresses were made by Dr. James B. Adams, department of Social Welfare, NBC, Brooklyn, N. Y.; and Dr. C. C. Adams, corresponding secretary, Foreign Mission Board, NBC.

Today's slate provides a black board demonstration by Mrs. C. M. Davis, Memphis, Tenn.; missionary sermon by Rev. C. T. Hayness, Dothan, Ala., at the morning session. The night session features special music under the direction of Mrs. Mayne S. Morris, address by Dr. L. Pius Barbour, Chester Pa.; and other interesting events.

The Congress sessions will continue through Sunday.

Daily World
Atlanta, Ga.

A Sad Day For Memphis

Memphis Negro citizenry has just experienced one of the saddest weekends that can be recalled in the life of this publication. While death is always a stranger . . . even to the most stoical, there comes a time when its occurrence is with an impact that staggers an entire community.

Such were the experiences resulting from the sudden death of Dr. T. O. Fuller, outstanding clergyman and educator, the passing of Mrs. Cecelia Irwin Storey, former city school teacher, just five months to the day of her marriage . . . and the tragic demise of Mrs. Georgia B. Macklin-Winston, Memphis teacher, fatally shot, along with her husband with whom she had just gone to live following her resignation from the school system this fall.

All three of these deaths were shocking to people throughout the city, and one . . . that of Dr. Fuller, came as a loss to the entire city, and the great religious body with which he had been identified as a leader for nearly a half century, the National Baptist Convention, Inc.

It has been with a keen sense of the loss sustained, and deepest sympathy for immediate members of their families that the Memphis World this week recorded the passing of these three well-known citizens.

corresponding secretary, Grand Rapids, Mich.; Mr. Matthew Burgess, treasurer, Chicago, Ill.; Rev. Wm. Poe, statistician, Eustis, Fla.; Miss Lucy E. Campbell, music director, Memphis, Tenn.; Dr. A. M. Townsend, director-general, Nashville, Tenn.; Prof. E. W. D. Isaac, Nashville, Tenn.

Dr. Rufus C. Clement, president Atlanta University, made a brief talk to the group. Fine reports were made by all officers. A report on the revision of the constitution was deferred until this morning.

Rev. A. L. Bratcher, Jackson, Tenn., warned in a matchless address, delivered at the opening of the night session Thurs. that the Kingdom of God is "neither class nor color line."

TWO FRONTS VIEWED

Dr. George E. Haynes, secretary, Federal Council of Churches, New York City, pictured those who fight on the side of freedom as being on the side of God. He said the Negro has two sides to fight on—at home and abroad, stating we must fight for a chance to fight.

He emphasized the fact that the church must not rest until America is a lynchless land, warning that we expect freedom from fear of lynching, regardless of race or color.

Then came the period for the assistant recording secretary, New officials of the National Baptist Convention.

12-1942

Daily World
Atlanta, Ga.

Dr. Fisher Is Featured By Baptists Friday

Five Cities Seek
1943 Congress;
Meet Ends Sunday

A stirring address by Dr. Isaac Fisher, of Florida A. and M. College, and invitations from several cities for the next national meeting, featured the Friday night session of the National Sunday School and Baptist Training Union Congress.

Five cities put in bids for the National S. S. and B. T. U. Congress. Representatives from Atlantic City, Chicago, Jackson, Miss., St. Louis and Detroit asked that the Congress be sent to their city in 1943. The site will be selected by the executive board of the National Baptist Convention, Inc., when the national body meets this September in Memphis, Tennessee.

A large crowd of delegates and friends witnessed the program Friday night and were treated to a grand musical under the direction of Miss Lucie E. Campbell, music director for the National Baptist Convention, Inc.

L. C. Mann and Cornelius Ford directed the Congress chorus.

Dr. Fisher, in his address, said the task of the Congress is to take these young people and shoot them through when they believe in the Christian way."

NO CHANGES IN CHRISTIANITY

Continuing, he declared that although there have been many changes in the ways of living and warfare, there have been no changes in the ways of Christianity."

"Man's need for God will not change," he added.

Dr. Fisher was introduced to the audience by Dr. W. H. Jernagin, president of the Congress.

During the afternoon, hundreds of delegates attended and enjoyed the lawn party held on the campus

of Morehouse College. This was one of the outstanding affairs of the entire Congress.

At the morning session, Dr. A. M. Townsend, director of the Congress, conducted a roll call and urged all officers and workers to contribute \$10 to the organization.

URGES FIGHT AGAINST HITLER

Dr. L. C. Terrell, of New Jersey, conducted the devotional service Friday morning and in a brilliant talk, said: "We must rise up against Hitler tactics abroad and in America with religion, but remember that vengeance is the lot of God alone."

Congress officials pointed out that the attendance has held up unusually well.

Reports of committees will be heard at this morning's session and addresses will be delivered by Dr. R. M. Mitchell, of New York, and Dr. G. C. Taylor, of New Orleans.

The executive board meeting will be held this afternoon at 4 o'clock. Tonight's session will feature moving pictures and a grand musical under the direction of Miss

Lucie E. Campbell, Mrs. Mayme S. Morris and Prof. E. W. D. Isaac.

President Jernagin will deliver the annual sermon Sunday morning at 11 o'clock and a special address will be delivered Sunday afternoon at 2:30 o'clock by Miss Nannie H. Burroughs, prominent speaker and a national officer of the convention.

The closing sermon Sunday night will be delivered by Dr. C. A. Wallace of Chicago, Illinois.

Globe and Independent
Nashville, Tenn.

DR. NOBLE Y. BEALL'S MESSAGE

Representative of White
Baptists at Congress

Oklahoma City, Okla.—(Spl.)—An address far-reaching in its import, that took on the nature of an interracial greeting, was brought to the Congress session here on Thursday evening, June 26, by Dr. Noble Y. Beall of Atlanta, Ga. Dr. Beall is employed by the northern and southern white Baptists to work among Negro schools and colleges. He was a special guest of Rev. Henry Allen Boyd and the

Congress forces. He was presented to the throng of messengers, and in his address he said in part:

"Dr. Boyd, Dr. Prince, Members of this Congress: I want to assure you all that I am extremely happy this evening in having this opportunity to speak. You let me bring greetings to you from both the Southern Baptists and the Northern Baptists. It is my happy privilege now to be the messenger of good will to you and to our Negro Baptist friends throughout the nation from the Southern Baptist Convention through the Home Mission Board, and from the Northern Baptist Convention through the Board of Education. Beginning March first of this year these two great Baptist Conventions, Northern and Southern, entered into a correlated program in behalf of higher education with Negroes, and I count myself happy to be the person employed by the two boards to render certain distinctive services in connection with the colleges.

"It is the first time since 1844 when the Northern Convention split over the question of slavery, that these two great conventions have been organically and officially related in mission work. You can and you will share with me I am sure, the joy that is in my heart over being the one instrument having a little part in bringing that relationship and that correlated program to pass. It is for the purpose

of promoting and supporting higher education and in correlation with such schools as Virginia University, Shaw University, Benedict College, Florida Normal and Industrial College, Morehouse College, Bishop College and the other schools owned by Negro Baptists. So I come this evening with a degree of pride, and I hope pardonable pride in the position which I fill, representing these two great Conventions of ours in behalf of this great program.

I would like to say now that this relationship I shall continue the duty and the policy that has characterized the department of the Home Mission Board through these past years, or working with and in correlation with our Negro Baptist organizations. It has never been my idea nor duty to dictate or to dominate or to in any wise bring pressure upon any group of Baptists, because I know too much about Baptists, and I am too deeply grounded in Baptist principles. I believe in the fundamental principle of cooperation, for that is at the very head of all Baptist life. No one can compel us to do anything. We are invited to join in together in doing certain things, and it is our privilege to cooperate in these great

BAPTISTS

movements of Christian education.

As I seek to recreate in the minds of our Northern Baptist friends an interest in Christian education for Negroes, I shall approach them as I have approached the Southern Baptists through these past years, in the spirit of cooperation, in urging them to accept the opportunity which is theirs in cooperating with your colleges, your churches, to in every way reach your people in building them up for Christ. And while doing this I am fully conscious of a double sense of responsibility resting upon me and upon my group. It is a responsibility resting upon white people, because in most instances where there is friction it is due to the fact that the Negro is discriminated against by some white person, and we have learned that in this relationship and in this discrimination oftentimes our church people are involved; it is because of that that the responsibility rests upon us in that relationship. So, as I seek to render this particular service, I am not approaching it in the spirit of one who feels that he must help the weaker group. There are those who speak of your group as being the weaker group. I have never made comparison by saying one is weaker than the other; it all depends upon how you look at it as to who is weak and who is strong. But I say this, I do hope to be able in the course of years to render some service on behalf of my Negro friends, but at the same time I hope to render a larger service to my own people. I believe that our own white people need to know more about you, about your accomplishments and about your program. Our white people are woefully ignorant of such great movements as this:

I have long since learned Bro. President, that one of the responsibilities resting upon our board and our membership is to acquaint our people with such movements as the National Baptist Convention of America, this great Congress and similar movements in this nation of ours led by Negro friends.

We are hearing a great deal on every hand about priorities, about liberty, about freedoms. We are thoroughly aware of the fact that the conflict going on in this world of ours is a conflict over idealisms. There are only two great ideals today; one is this, that might makes right, and the other is that only right makes might. Unfortunately in this country of ours there are those who feel that our Democratic principles are not worth preserving. I say it is unfortunate, for the simple reason that I am sure that idea is not represented in any large degree in this audience. I am sure that you and I do have apprecia-

tion for Democracy in spite of its failures, just as we have an appreciation of Christianity in spite of the fact that all people who profess to be Christians are not.

If we will stop long enough and think sanely we will understand that after all is said and done, these ideals that are expressed in Democracy and in Christianity must be first of all, accepted and must be inculcated into our lives. We do not automatically come into that. You cannot put on Christianity as you put on a suit, you cannot put on Democracy as you put on a dress. Christianity and Democracy express comprehensive ideals that must be inculcated into our lives, and it takes a long time for any one person to come to a place where he will function properly with respect to these ideals. These ideals that we have on our hands, God bless them, I don't suppose we could get along so very well without some of them.

I had a man to challenge me this morning, and he said that until we as people do away with all denominationalism we are not Christians. I challenged him that as far as I am concerned, those men who have made the greatest contribution in this world are those who are most loyal to their denominational affiliation. In fact, the only way we could be a good Christian is to be a good churchman.

One of the difficulties I find in the position I have been placed in is our difficulty to get enough Negro Christians today to believe in the sincerity of true Christian white people. It should not be so difficult for us to get our white people to believe in the ability and capability of our Negro friends.

It is a privilege to come this way to speak at the request of your noble secretary. You will let me say one word of appreciation for him. When he invited me to come, I said, Yes, I can come. I like the way he puts things; he does not use superfluous words, he wrote me a brief paragraph. I like for people to say what they want to say. This is liberty,—to say what we have to say; say it with a hope in our souls that it will bring peace on this earth and a better day for those who come after us.

I come because of my respect for him, for your president and for those other leaders, and to pledge to you anew every ounce of strength and devotion I have in behalf of higher Christian education."

Daily World
Atlanta, Georgia

Baptist Congress Speaks

The National Sunday School and BTU Congress, closing its 38th annual session at Atlanta last week adopted resolutions indicating a most healthy and radical departure from the time-honored customs of most ecclesiastical bodies of the past.

Taking the position that the church's gospel must be social as well as spiritual, the resolutions sharply condemned certain injustices which hamper our progress and embarrass our democracy.

"Discrimination in employment in our armed forces, in the labor movement and in political life", was rightly scored.

Representing a constituency of nearly four million, the Congress went on record as demanding that "teeth" be put into the President's Committee on Fair Employment Practices.

On the matter of National Unity the Congress adopted proposals to "work for amity and unity which the President seeks in national and international affairs".

Referring to the evil "Poll Tax system", the group termed "undemocratic" and asserted, "we go on record as endorsing the efforts of those members of Congress who are striving to make democracy work in America".

Though not endorsing the renewed Prohibitionist Movement, the group realistically viewed the whiskey evil, and asked that Price Administrator Henderson be "empowered to begin the rationing of beer and whiskey" and that the vital "materials wasted in the manufacture of intoxicants be converted to the war effort".

The leadership of the Congress, together with its members, should be congratulated for its fine accomplishments and for its vigorous stand on vital social and economic problems besetting Negroes throughout America.

Daily World
Atlanta, Ga.

Busy Session For Baptists Slated Today

Forceful Speakers
Heard Wednesday
In Timely Talk

By TASCHEREAU ARNOLD
(Religious Editor)

Warning that a good many of our Sunday School and BTU teachers are so modern that they think that as soon as they get through

WGST, this city. They will discuss the role of young Baptists in the war program over the nation-wide hook-up. Delegates and visitors are urged to hear the addresses.

sage, Dr. Goodall electrified his hearers greatly when he said that some preachers, who do not love humanity are preaching Christ. The mid-western divine also stated that too many preachers today are stressing philosophy and not enough Christ.

"There has always been a race problem", the speaker bluntly stated. He expressed the opinion that the race problem is more than color, for there is a race problem and friction within the white race itself.

SPIRITUAL ENTHUSIASM

Dr. Jernagin, president, and Dr. A. M. Townsend, director-general as well as Prof. E. W. D. Isaac, associate director-general, pointed out that the Congress had reached a new high in spiritual enthusiasm as hundreds of delegates continued to pour into Atlanta.

In the afternoon, the Sunday School and BTU divisions held impressive sessions. The Sunday School group meeting was held at David T. Howard Jr. high school early Wednesday morning, and the BTU held its group meeting in the afternoon.

Coming together again for the night session at the City Auditorium, the nation-wide young Baptist religious forces in religious education featured three noteworthy addresses.

"FEAR IS EVIL"

Dr. E. L. Harrison, Washington, D. C., captivated the audience with his swaying devotional services preceding the main addresses. The tall, upright theologian delivered a great talk emphasizing "Fear". He said that in spite of the fact that fear is evil, it has some value, stating that fear is a human heritage.

Continuing his message, Dr. Harrison averred that God has placed us in a world of danger and then said to us, "Fear not". Men fear, he said, themselves, poverty and shame. He intimated that we must somehow harness fear. He pointed out that the Christian faith relates to us the way to conquer fear. Naming what he called remedies for fear, the fiery minister offered goodwill, love, and good life as sure cures for fear.

The Rev. S. S. Fairly, Oklahoma delivered a forceful address in which he warned that there is only one race and that is the human race in spite of the attitude of some of the races in the world. He related how we face racial and social problems today, but declared

that with Jesus there is no problem. He pictured the world today as being a place cursed with race prejudices, and assured his audience that surely there was something awful wrong with any civilization that engages in the nasty business of destruction.

BAPTIST CONTRIBUTIONS

Dr. T. S. Boone, Ft. Worth, Texas, as, pictured the great contributions Negro Baptists have made. He "hit the spot" and pleased the audience greatly. They showed it by the way they reacted to his highly informative address. Dr. Boone is the historian of the Baptists.

Dr. D. V. Jernison, president of the National Baptist Convention, Inc., announced that a board meeting of the parent body would be held this morning at 10:30 o'clock at Ebenezer Baptist church, Dr. M. L. King, pastor. All board members are urgently requested to attend and be on time.

Today's program provides for greetings by Dr. D. V. Jernison, president, NBC, at 12 o'clock; the annual address of President W. H. Jernagin at 12:15 to be followed by election of officers. The night session will feature an address by Dr. Boone, Ft. Worth, Texas, and Rev. A. L. Bratcher, Jackson, Tenn.; special address by Dr. George E. Haynes, Federal Council of Churches, New York City; National Baptist Period and other addresses by Dr. James B. Adams, department of Social Welfare N. B. C. and Dr. C. C. Adams, corresponding secretary, Foreign Mission Board N. B. C.

The Pastor's Conference will continue its sessions at Liberty Baptist church, Rev. B. L. Davis, pastor.

Call to Prayer To the Editor of The Courier-Journal.

The Louisville ministers and deacons' meeting in their general assembly, after reviewing the crucial period through which we are passing amid war and bloodshed, deemed it expedient as the only panacea to request the churches to unite in a definite season of prayer. As the official representative of more than 100,000 Negro Baptists by virtue of my office as moderator of the General Association of Colored Baptists in Kentucky, it is enjoined upon me to make their request.

In view of the fact that pestilence, war and bloodshed know no color line but devastate the human family, I hereby invite Christendom to unite with us, irrespective of race, creed or color, on the first Sunday in August in the year of our Lord, 1942, in prayer to our Heavenly Father that the Prince of Peace may smile upon the nations of the earth and perfect His reign, that war and bloodshed may cease and men acknowledge Him as Redeemer and King.

WM. H. BALLEW,
Louisville.

Washington Post Washington, D. C. Record Made Of Sermon By Dr. Brooks

The Rev. Walter H. Brooks, whose 60-year pastorate at Nineteenth Street Baptist Church is a local record, now has another record to talk about.



DR. BROOKS

This is a recording of his favorite sermon, made possible by his congregation's Christian Endeavorers, who wanted to perpetuate the memory of their beloved 91-year old pastor, dean of local ministers in point of service and age. So many calls came for the recordings, that several hundred had to be made.

How did he come to write this particular sermon on "The Mind of Christ Toward the Present War"?

Well, he was attending a seminar sometime ago at Vermont Avenue Baptist Church, and was urged to lead a discussion on "Christ and the Present War". After the seminar, someone suggested that he preach a sermon on that subject. He already has preached that sermon three times, he said yesterday—in the parsonage at 1136 Eighteenth Street Northwest.

The mind of Christ, his sermon emphasizes, is one of righteous condemnation on all causes of war, and of infinite pity for all involved in war. Christ's heart approves the severity of the means taken to defend good government, the sermon declares, and voices Christ's assurance of a reign of righteous government after this war.

Dr. Brooks spent the first 12 years of his life as a slave in Virginia, meanwhile getting a teacher education from a white Sunday school teacher. He earned Lincoln University at 15 and later received a doctor of divinity degree from Harvard University. He has been preaching since 1877.

He has been married three times, his first two wives having died. He married his present wife when he was 82. She was a woman he had baptized as a child. His first wife was the mother of 10 children, six of whom are still alive. There are 10 grandchildren and 4 great-grandchildren.

Two years ago when Dr. Brooks marked the fifty-eighth anniversary of his local ministry, one of the congratulatory messages was from President Roosevelt. Nineteenth Street Church is at Nineteenth and I Streets Northwest.

Broadcast Today 4:00—WGST

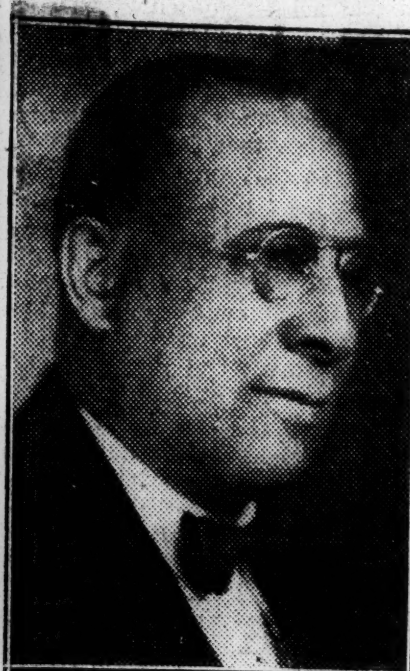
Dr. W. H. Jernagin, president of the National Sunday School and BTU Congress, and Dr. A. F. Fisher, dean of the Congress, will be featured in a fifteen minute program over the Columbia Broadcasting System today from 4 to 4:15 Eastern War Time. The two Baptist leaders will be heard from radio station

12-1942

New York ~~Age~~

New York, N. Y.

Pastor of New Church



Rev. JOHN W. SAUNDERS

Negro Congregation Buys Fashionable Church On 145th St.

The once fashionable Washington Heights Baptist Church, 145th street and Convent avenue, has been taken over by a Negro congregation and hereafter will be known as the Convent Avenue Baptist Church. Selling price was \$50,000 of which \$5,000 was paid three weeks ago by the Rev. John W. Saunders, embattled pastor of the Walker Memorial Baptist Church, who is pastor of the new church.

Various patriotic organizations participated in the dedicatory service on Sunday morning. So large was the crowd that it taxed the seating capacity of 1,500 in the main auditorium and balcony and standing room was at a premium.

The crowd came as a tribute to Rev. Saunders who was ousted from pastorate of the Walker Memorial Church in a dispute over expansion of the church. For sev-

eral years, pastor and trustees battled it out in court with Rev. Saunders, finally winning. The legal action concluded, Rev. Saunders three weeks ago bought the new church edifice with the assurance that 500 of his members would back him up.

Sunday morning the membership not only backed up Rev. Saunders but they brought in 16 new members and the morning's offering exceeded \$1,000. Within ninety days the church must make another payment of \$5,000 on the building.

Raleigh, N. C. News & Observer
August 3, 1942

NEGRO BAPTISTS OPEN CONVENTION

Over 2,500 Delegates at All
Baptist Diamond
Jubilee

A program of greetings, sponsored by the local churches, is scheduled to mark the formal opening of the All Baptist Diamond Jubilee of the State Negro convention tonight at 8 P. M. in Memorial Auditorium.

With over 2,500 delegates expected to assemble for the celebration and with the manifestation of an unusual interest of Raleigh citizens of both races in the meeting, indications are that a record-breaking crowd will be on hand.

An address by Governor Broughton will highlight tonight's session. Governor Broughton will be presented by Dr. James E. Shepard of Durham, president of North Carolina College for Negroes.

Greetings.

Greetings will be extended by Mayor Graham H. Andrews, M. A. Huggins, general secretary of the Baptist State Convention, and Dr. C. C. Scott, president of the Raleigh Ministerial Alliance.

The opening session will be climaxed by an address by the Rev. W. C. Somerville, executive secretary of the Lott Carey Foreign Mission Convention.

Special music for the program will be furnished by the combined choirs of 100 voices from the First Baptist Church. The Rev. V. T. Williams, pastor of the Martin Street Baptist Church, will serve as Master of ceremonies.

Chicago Bee

Chicago, Illinois

BAPTISTS OF OKLAHOMA TO GREET HENRY ALLEN BOYD

OKLAHOMA CITY, April 16—(ANP)—Representatives of 30,000 Baptists here in this oil producing state will send their key men to this city to meet Henry Allen Boyd, secretary of the Sunday school congress, along with Dr. H. B. P. Johnson, the national chorister, and Miss S. B. Wilson, the enrollment clerk of this national gathering. They will arrive in Oklahoma City on Sunday morning, May 3, as the vanguard of the host of young religious workers who will be here for June 10-14.

This trio of the advanced guard will spend Sunday and Monday in this capital city. Sunday morning there will be a flying squadron visiting every Sunday school in the city. Sunday at 11 a. m., the rev. Mr. Boyd will be the guest speaker at one of the local churches, the Rev. Mr. Johnson will speak at another church, and Miss Wilson will be presented at still a third. On Monday, a meeting is planned to be held at Fifth Street Baptist church where the Rev. Winn is pastor. Rev. Cooksey, president of the state convention, the moderators of the several associations and leaders in the state Sunday school and BYPU work will be present so that plans can be checked over for the coming congress sessions. On Monday night there will be an enrollment to begin the building of a 500-voice chorus that will be trained, coached, instructed and prepared to render services during the annual convention.

The principle of Douglass high school will sit in on the meeting Monday because this edifice with its several auditoriums, gymnasiums and 32 class rooms, will be the real seat of the congress. It is further understood that definite plans have already been submitted for housing and care of 5,000 messengers, visitors and workers who are expected to arrive.

Secy. Boyd informed Dr. Winn

BAPTISTS

Atlanta, Ga. Journal
April 19, 1942

A Community Celebration

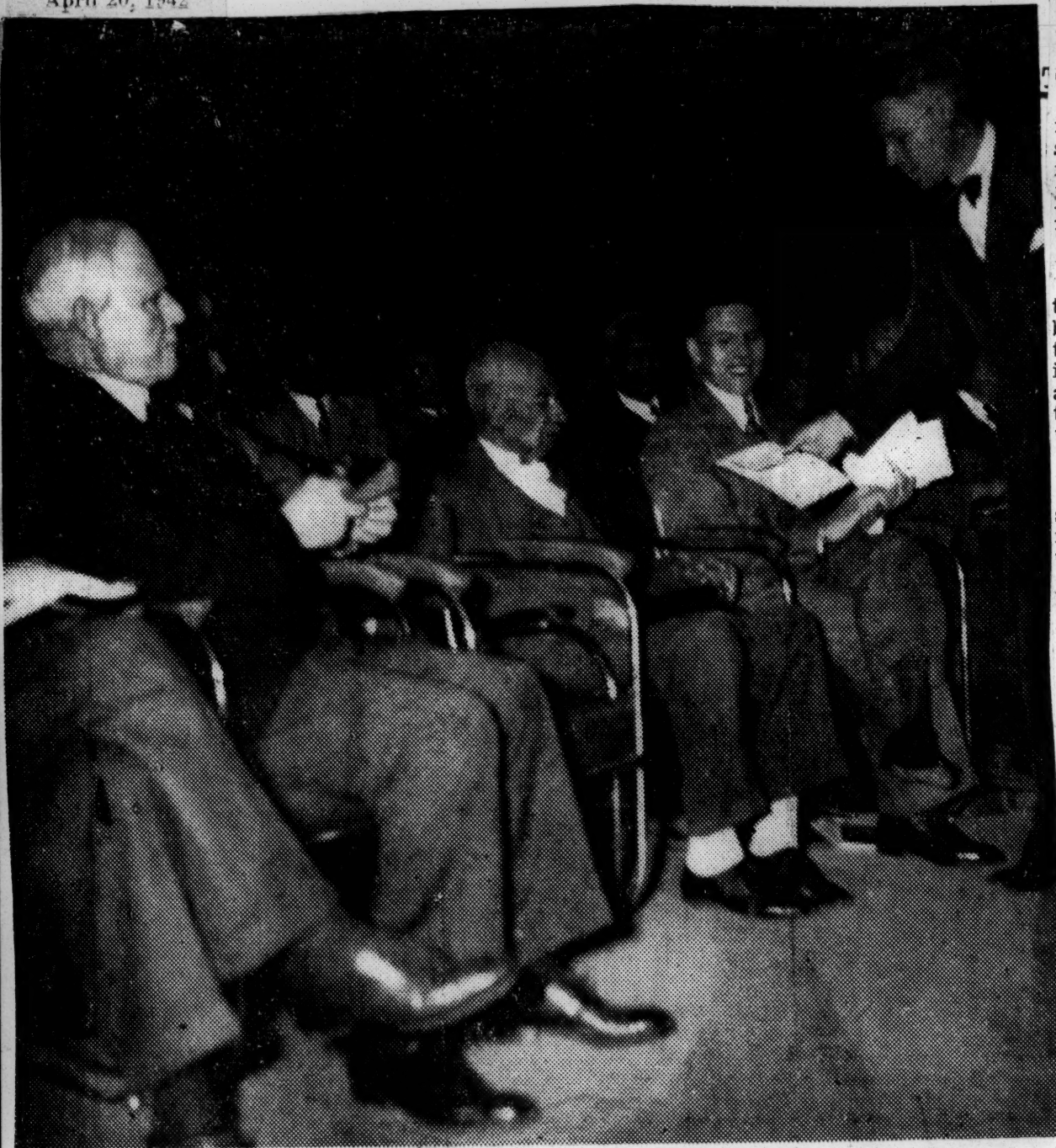
THE MEETING at the Municipal Auditorium at 3 o'clock this afternoon is a great deal more than a denominational service, though the purpose is celebration of the sixtieth year of the pastorate of a Negro Baptist minister and the chief speaker is the internationally-famed Dr. George W. Truett. It is a civic, a community celebration.

The pastor to be honored is the Rev. Edward Randolph Carter, born 84 years ago in slavery, converted under the preaching of Dr. Patrick H. Mell, beloved chancellor of the University of Georgia; educated in the theological seminary of Morehouse College here, and pastor of Friendship Baptist Church since 1882.

He has served continuously since that year when Atlanta was little more than a village. From his church have gone forth many preachers, many missionaries, many teachers. His pastorate has been a great blessing to the community. As the Rev. Louie D. Newton puts it, "He has done much for his race, even as he has done much for our race."

of his special train movement coming out of Nashville over the Louisville and Nashville railroad up to St. Louis and then to Oklahoma City over the Frisco, arriving in this city at 9:30 on the morning of June 10. Dr. Winn has secured permits for the first parade when the congress special train arrives. Every church in the city, irrespective of denomination, through the pastor, has expressed willingness to cooperate with this coming meet.

Among the guest speakers already announced will be Mrs. Crystal Byrd Fauset of Washington; the Rev. E. C. Smith, Metropolitan Baptist church; Dr. R. J. Jordan, Kansas City, Mo.; and Dr. C. H. Bell, Indianapolis, with the usual departmental conductors numbering more than 75 persons. Rev. Winn, the entertaining pastor, is planning to care for at least 1,000 boys in the cadet department, as Secy. Boyd is bringing two brass bands on his special train for them to use during the week in training future Americans for defense.



DR. LOUIE D. NEWTON HANDS DR. CARTER A LETTER FROM THE PRESIDENT
Seated at Left Is Dr. George Truett, Who Spoke at Meeting Honoring Aged Negro Pastor.

Negro Pastor Gains Life Goal at Saddest Moment

Dr. Carter's Wife Dies as City Honors Him
On 60th Anniversary With Friendship Church

By ROGER BOND

A feeble, hoary-haired Negro preacher, who had achieved the supreme triumph of his life Sunday, faced the saddest moment of his long life here Monday—the burial of his beloved wife.

The wife, Obedia Cecilia Carter, died Sunday at almost the same moment her husband, Dr. Edward Randolph Carter, was asking God

Dr. Carter had left the bedside of his critically ill wife, at her in-

sistence, to attend the unique service which had been arranged to celebrate the sixtieth anniversary of the aged minister's pastorate at the Friendship Baptist Church, oldest Negro church in the city.

Among those who had gathered to pay tribute to Dr. Carter was one of the world's greatest Baptist preachers—Dr. George W. Truett, of Dallas, pastor of the world's largest Baptist Church and former president of the Baptist World Alliance.

Tears filled the old Negro's eyes as Dr. Louie D. Newton, host pastor, read letters of praise from President Roosevelt, Dr. J. H. Rushbrooke, of London, president of the Baptist World Alliance; Senator Walter F. George, and many other high-ranking persons.

Wondering aloud whether the occasion was a dream, the trem-

bling old man said to himself, "can this be the little boy who used to pick up bones and rags and sell them to get something to eat?" That was years ago in Clarke County, his birthplace.

Simply, Dr. Carter spoke of his faith in God, whom he has served so long, and recounted some of the incidents which had left indelible impressions on his great heart. More than once his humble words brought tears to the eyes of the audience.

Humorously, Dr. Carter told of the time a mortgage was about to be foreclosed on him and he knelt to confess, "Lord, I've been telling the people about your business and how to attend to it and now they are going to find out I cannot tend to my own."

Told Sad News

As he finished the simple but stirring little stories and was led from the rostrum, friends told him the sad news that his wife had died. The beloved couple had been married 65 years. She had helped him organize the Friendship Church.

Surviving besides her husband are a daughter, three sons, two sisters and several grandchildren.

Funeral plans will be announced by Ivey Brothers Funeral Home.

The commemorative service came on the final day of an eight-day preaching mission of Dr. Truett, whose sermon, "David Served His Generation by the Will of God," was dedicated and applied to the Atlanta preacher.

In his sermon, Dr. Truett emphasized:

"The first question in life is not how to make a living, but how to make a life. Making a living is a mere incident in life, an important incident to be sure, but an incident, nevertheless.

"Making a life is the primary meaning and mission of all our earthly experiences. The highest and best contribution which you can make to your generation is the gift of a well-rounded and worthy life."

Columbus, Ga. Enquirer-Star
May 10, 1942

Tuskegee Minister Preaches To Negroes

Rev. R. B. Forde of Tuskegee, Ala., will preach morning and evening sermons today at the Rose Hill Memorial Baptist church (negro).

Revival services at the church will continue through May 15, it was announced by the pastor, Rev. N. H. Carr.

Rev. S. A. Chaney is conducting the revival services each night.

Booneville, Miss. Independent
April 23, 1942

Press reports say that five thousand people, black and white, assembled in the city auditorium in Atlanta Sunday to pay tribute to Dr. Edward Randolph Carter, a Negro preacher, on his sixtieth anniversary as pastor of the Friendship Baptist Church in that city. Letters of congratulation were sent to him by Dr. Geo. W. Truett, President Roosevelt, Senator George, John D. Rockefeller and others. Carter was born in slavery. But the sad part of the big meeting was that just at its close a message came to him that his wife had just died, breaking a union of 65 years.

Constitution
Atlanta, Georgia

Negro Visitors To Attend BTU Congress Here

4,000 Delegates Expected at Meeting; Chorus To Give Concert.

Approximately 4,000 Negro out-of-town visitors from 38 states are expected in Atlanta next week to attend the National Sunday School and Baptist Training Union Congress, which meets June 22 through June 28 at municipal auditorium.

A chorus of 500 voices will entertain the assemblage at a congress musicale in the city auditorium at 8 o'clock next Monday night. One section of seats for white persons has been set aside for this event, tickets for which are on sale at the Cable Piano Company.

During the week, morning and night, congress sessions will be held in the city auditorium from 11 a. m. to 1 p. m., and from 8 p. m. to 10 p. m. Training units will convene at the David T. Howard High school from 6 a. m. to 10:30 a. m., and from 2 p. m. to 6 p. m. daily.

The annual congress is meeting in Atlanta for the first time during its 38 years.

Local officials include 1942 Rev. C. N. Ellis, chairman of the general committee; Samuel Pettagruie, chairman of the music committee; J. A. Hopkins, chairman of pulpit supplies, and Professor C. V. Ford and Dr. C. Mann, directors of congress courses.

Six returned African missionaries also will be present.

Jemison Renamed Baptist President

BY REV. TASCHEREAU ARNOLD
(SNS Religious Editor)

MEMPHIS, Tenn.—(SNS)— War is opposed to Christian teachings, and it has never settled any issue, declared Dr. D. V. Jemison, Alabama, as he delivered a ringing Presidential Annual Address before thousands of delegates here Thursday morning at Ellis Auditorium attending the annual sessions of the National Baptist Convention, Inc.

Dr. Jemison warned that war never has established right relations—it has not and it never will. Picturing the present war as "The Tail End Of World War No. 1," he lambasted false leadership stating that any wall built by that type of leadership will crumble. The speaker averred that our civilization is in danger despite our faith in our institutions. For serious thinkers are disturbed about what they see happening in our world today.

REFERS TO RACE ISSUE

Referring to the race issue no doubt, President declared that what is right for one group is right for another. Intimating that the "golden rule" is a fine ideal for peace but assured the hearers that our democracy is being put to a test today. This age, he said is impregnated with a 'Moral Break-down.' President Jemison received a big ovation preceding his address.

Miss Tsue-Chen Kuan, native of China and now studying in the Chicago Theological Seminary, represented the National Christian Council of America and China and delivered a stirring address on 'Chinese Women's View of the War and Peace.' This was a featured address of the Woman's Convention, Mrs. S. W. Layten, president.

Dr. J. M. Nabrit, Secretary, announced that the housing problem had been solved, stating Memphis people are cooperating in opening their homes.

Mrs. L. L. Craig, Atlanta, Presi-

dent of the Young People's Department is easily one of the most outstanding workers in attendance at the convention.

CHRISTIANS PUT TO TEST

"The Christian World is being put to its most severe test as you meet today under the shadow of an awful war—A horrible life or death struggle for us all." This grim pronouncement was voiced by Mayor Walter Chandler in his address of welcome.

The auditor's report made by J. B. Blayton, Atlanta, showed that the total assets of the convention amounted to \$1,158,991.64. The report pointed out also that the Publishing House at Nashville, Tenn., sold over \$300,000 worth of Literature during the year.

Mrs. L. L. Craig announced that Dr. George D. Kelsey, Director of Religious Education at Morehouse College addresses the young Baptist tonight.

Dr. D. V. Jemison, following his address was re-elected as President of the Convention without opposition. Dr. T. S. Harten, Vice-President, presided.

Montgomery, Ala. Advertiser
August 9, 1942

Baptist

Negro Institute, Selma University
August 18-20, 1942

Plans are well underway for the two-day institute which Woman's Missionary Union, auxiliary to S. B. C. is fostering to help the missionary work of Negro women and young people who live in Alabama. The session which will convene at Selma University, August 18-20, for Alabama leaders is the eighth one in as many States since July 9. These institutes have been held in South Carolina, Florida, Illinois, Missouri, Arkansas, Kentucky, Georgia, with Alabama the last State.

Miss Kathleen Mallory, executive secretary of the Southern Union, will have general supervision over the institute which will open at two o'clock on the afternoon of August 18. Inspirational messages will be brought

BAPTISTS

by Mrs. Roswell Owens, S. B. missionary to Palestine, Tanimola Ayorinde, president of the Seminary, Nigeria, Africa, and by his wife, Mobolo Ayorinde. Both are native Africans, trained in Southern Baptist mission schools. For several years they have been in the States while President Ayorinde has been studying in eastern colleges.

They will arrive in Montgomery Aug. 13 and will speak in several Negro churches on Sunday, Aug. 16.

Conferences each day will be conducted as follows:

Bible Study—Mrs. Ida M. Stallworth.

Personal Service—Mrs. Eva W. Grant.

Missionary Education of Young People—Miss Eva Berry.

Missionary Society Methods—Mrs. R. S. Marshall.

President Dinkins of Selma University and his faculty are making plans for the entertainment of the 75 delegates from the two Negro conventions in the dormitory. Mrs. John Cunningham, superintendent of the Selma Associational W. M. U. has arranged for the entertainment of Miss Mallory and her helpers.

Last year a similar institute included Mississippi, Georgia and Alabama. The expense of room, meals and faculty will be borne from the Golden Jubilee Fund of \$10,000, which was raised in 1938 for helping Negro women and young people to promote missionary activity.

Birmingham, Ala. Age-Herald
August 12, 1942

BAPTISTS NAME MISSIONARY LIST

Nine Are Appointed In Special Meeting Of Mission Board

RIDGECREST, N. C., Aug. 12—(AP)—Nine new missionaries were appointed by the foreign mission board of the Southern Baptist Convention at a special called session here Wednesday.

The board also transacted financial matters designed to retire its full indebtedness within eight months.

Dr. Charles E. Maddry, executive secretary of the board, announced the following appointments:

To Near East—The Rev. M. P.

Calloway, of Dublin, Ga., and Mrs. Calloway, of Summit, N. J., they will study Arabic and Hebrew languages and culture at Harvard University beginning next month.

To China—Miss Miriam Thomas, of Fairfax, S. C.; Miss Cornelia Leavell, of Bristol, Va.; Miss Virginia Mathis, of Chester, S. C.; Miss Jenell Greet, of Nashville, Tenn.; Miss Kitty Thordis Thomstad, of Norway, and Mrs. Wesley W. Lawton, Jr., of Wichita Falls, Tex. This group will study in the College of Chinese Studies at the University of California this Fall.

To Mexico—Miss Viola Campbell, El Paso, Tex. She will direct the training school of the Mexican Seminary in El Paso.

The Rev. and Mrs. H. G. McCormick, formerly missionaries to Africa, will teach at the National Baptist Negro Theological Seminary in Nashville, Tenn., and the Rev. and Mrs. G. W. Strothers, formerly missionaries to China, will teach at the Union Baptist (Negro) Theological Seminary in New Orleans.

Dr. Maddry announced that the board had paid \$1,110,000 on the principal and \$250,000 on the interest of the indebtedness of the past nine years and that the remaining \$100,000 was expected to be paid in eight months.

Pittsburgh Courier
Pittsburgh, Pa.

CATHOLICS VOICE PLEA FOR NEGROES

JAN 10 1942
NEW YORK, Jan. 8—A courageous plea for the end of all color prejudice in the United States was voiced last week at the fourth annual convention of the American Catholic Sociological Society at the Hotel Astor.

The Rev. Francis J. Friedel, president of the society and dean of the college of liberal arts and sciences of the University of Dayton, Ohio, and the Rev. Paul Hanley Furley, professor at Catholic university, Washington, D.C., assailed the problem in two addresses, the Rev. Fr. Friedel presenting the question as one of the urgent challenges confronting Catholic sociologists as result of the present day crisis.

DEMOCRACY MISUNDERSTOOD

It was the view of Rev. Fr. Furley that few Americans really understood the meaning of the word "Democracy," but that the majority would agree that it meant the political and social system implied by the Declaration of Independence and the Constitution of the United States.

"Bearing this in mind," he said, "let us consider the plight of the Negro in the United States. Off-hand I find it hard to think of a situation which represents a more complete antithesis to democratic ideals."

The average American, the speaker said, would be puzzled to learn that the Fifteenth Amendment to the Constitution does not mean what it says. Are all men created equal?" he asked. "Well, then, why do we force the Negro into an underprivileged position, denying him equal economic opportunity, equal education opportunity and equal justice under law?"

ATTITUDES MUST CHANGE

"Do governments derive their just powers from the consent of the governed? This isn't so because the vast majority of Negroes are denied the right to vote."

"It is almost certainly true," the speaker opined, "that the reason Americans deny the benefits of democracy to the Negro is that they do not think. Once the average American realizes that Democracy involves by sheer logical necessity, a different attitude toward our colored population, he is generally fair-minded enough to be ready to accept the change."

**Journal and Guide
Norfolk, Virginia**

Charge Priests Aiding Fight On Housing Units

Polish Priests Led Move That Ended In Riot

NEW YORK, N. Y., Jan. 8, 1942 Negroes throughout the country are becoming highly disturbed by the role which Catholic priests are playing in the efforts to prevent the establishment of Negro defense housing projects in American cities.

In Detroit, it is alleged that Polish Catholic priests have led the movement which resulted in the recent riots that prevented Negroes from moving into the Sojourner Truth Houses.

William L. Evans, Urban League secretary of Buffalo, New York, in a revealing article, "Federal Housing Brings Residential Segregation to Buffalo", in the April Opportunity, writing on one of the proposed sites selected by Federal Defense Housing, says:

"With the announcement of the Okell Street site, the real fight started. Councilmen, Business Men's Associations, Catholic priests and their flocks denounced the proposed site as (1) adversely affecting private property; (2) defense housing not needed; (3) additional housing for Negroes should be provided in their own area; (4) this in an invasion of property owners' rights; (5) this is undemocratic because we were not consulted on this location."

"Buffalo's Democratic mayor condemned the Okell Street site

and called a special meeting of the Republican controlled City Council for August 27, 1941.

"The council chamber was filled to overflowing long before the proceedings began. On the night before, sound trucks and soap box orators had been used on South side residents to urge attendance.

"Catholic priests and politicians showed complete understanding and organization. The crowded Council chamber demonstrated when Monsignor Nash entered, by giving a standing ovation.

"Father Coughlin was received with a similar demonstration when he was given the floor to protest."

Richmond, Va., Times-Dispatch
April 26, 1942

Catholics of the South

ONE of the most remarkable organizations to spring up in the Southern States in recent years is the Catholic Committee of the South, which was formed in 1939 and will bring hundreds of leading Catholics to Richmond today for the committee's three-day annual convention.

Few societies of this character publish such complete and arresting proceedings as does this young and growing organization, which is addressing itself intensively to the problems of the South. The committee naturally is concerned for the religious welfare of those who live within its area of interest, and specifically with the progress of Catholicism there. But its breadth of view and alertness to the most pressing social questions below the Potomac and the Ohio are eloquently evidenced in the proceedings of its Atlanta and Birmingham conventions.

Such topics as "The South, the Nation's Promise," "The Population Prospects for the South," "The City and the Rural Problem," "The Problem of Rural Life," "The Problem of Labor and Industry," "The Problem of the Negro," "The Problem of Youth," "The Problem of Education" and "The Employer's Rights and Duties in National Defense" were considered at the Birmingham gathering a year ago. Many of the speakers were leading non-Catholics. Similar questions are to be uppermost at the forthcoming sessions tomorrow and Tuesday, with such speakers as PRESIDENT GRAHAM of the University of North Carolina and RALPH MCGILL, of the Atlanta Constitution, representing the best Protestant opinion, and eminent Catholics, such as ARCHBISHOP LUCEY, of San Antonio, and BISHOP O'HARA, of Savannah and Atlanta, taking leading roles. MOST REV. PETER L. IRETON,

D. D., the distinguished coadjutor-bishop of Richmond, will, of course, have a prominent part in the proceedings.

The Catholic Committee of the South is carrying on in the spirit of the late CARDINAL GIBBONS, who left such an impress upon the South as a young bishop in North Carolina and Virginia in the sixties and seventies of the last century. The future cardinal revealed so tolerant an understanding of the non-Catholic viewpoint and was so beloved by members of all religious faiths that he was invited to preach to his communicants in Masonic lodge rooms and Protestant churches in regions where, as was often the case, Catholics were few in number.

Similarly, the Catholic Committee of the South seeks, under the leadership of its competent and socially conscious executive secretary, PAUL D. WILLIAMS of Richmond, to bring the members of all Southern faiths into a more harmonious relationship, to the end that there shall emerge from the give-and-take of the committee's deliberations a closer feeling of intradenominational comradeship and co-operation. In this worthy quest, the organization should have the support of all Southerners of good will. We welcome the delegates to Richmond and wish for them a fruitful and harmonious convention.

**The Home Mission
Atlanta, Georgia**



Racial Barricades

THE SUNDAY VISITOR, a Catholic magazine, has this to say about the attitude of Catholics towards the Negro: "Our Christianity does not recognize barricades of social and racial inequality in dealing with the moral and temporal welfare of the Negro youth. Catholics must render a helping hand to these young Negroes before the forces of anti-Christianity completely engulf them with their ever menacing program of sham equality and false promises."

The Catholics are making a tremendous effort to win the Negroes. Hundreds of thousands of dollars are being invested in schools and churches and mission work of various sorts.

**Time
Chicago, Illinois
More Catholics**

The Roman Catholic Church added 263,141 members in the U.S. last year—a gain of 1.15%, slightly less than the estimated 1.5% growth in the total population. The new total: 22,556,242. Among the alltime highs listed in the 1942 Official Catholic Directory, published last week: 82,087 convents, 36,586 priests, 18,985 churches, 2,583,831 pupils in Catholic schools and colleges (9.9% of total U.S. elementary-school attendance, 5.7% of the high-school and college attendance).

It has been said that if the Negro is not a Baptist it is because some white man has been "monkeying" with him. We should face the fact that a great denomination is "monkeying" with the Negro, and unless we as Baptists assume the right attitude towards him and render the spiritual service that we should, this great race may be won to the Catholic faith.

The Catholic Committee Of The South

THE recent convention of the Catholic Committee of the South, held in Richmond, was significant in many respects.

In the first place the Committee's theme, "After Victory—Peace," is of great importance to the South, for it is indicative of a real Christian effort to anticipate and to deal with certain new post-war problems which will arise in the South, and old problems which will assert themselves in new and more drastic forms, after the war is over.

Secondly, it was significant for the frank and courageous approach to these problems which was characteristic of the addresses and discussions.

The primary aims and purposes of the Catholic Committee of the South are to increase the numerical status and to promote the work of the Church in the South, but they go much further in sponsoring a social gospel program, which if successful, would insure social justice, peace and progress, in the South in the years to come.

The Catholics hope to bring "a greater material prosperity to the South"—

By establishing a social order that will be favorable to a Christian family life.

By sponsoring sound programs that look to the improvement of the workers in agriculture and industry; to oppose all exploitation of the agricultural and industrial worker and to seek for him a just return of the fruits of his labor.

By fostering a better understanding between Southern capital and labor.

By training leadership, white and Negro, in order to bring the force of Christian teaching to labor and industry and their organizations.

By developing special programs for youth of the South so as to insure a trained leadership for the future.

By bringing about a friendlier understanding between Southerners, irrespective of race and creed.

These general objectives were expressed in understandable

terms by leading Catholics from all over the South. A leading part in the convention was taken by the Most Rev. Peter L. Ireton, D. D., Coadjutor Bishop of Richmond; the Bishops of Charleston, Savannah-Atlanta, St. Augustine (Fla.), Raleigh, Natchez, and the Archbishop of San Antonio, along with Clergy and Lay-leaders in the fields of education and religion throughout the South.

The speakers were not confined to members of the Catholic Church, and some of the most important addresses were given by members of the Protestant Church. One panel discussion was devoted to "The Church and the Negro." The Chairman of this panel was Dr. Elizabeth Walsh, distinguished professor of sociology, at the Catholic University of America, Washington, and the leader was a young Southern newspaperman, Mr. Morgan Reynolds, Foreign News Editor of the Nashville Banner. There were papers by four Negro speakers, a minister-educator, an educator, a social worker-labor leader, and an editor-publisher. Thus the convention heard, and accorded a hospitable reception, to candid expressions of the Negro point of view.

In connection with the panel on "The Church and the Negro" it is timely to quote from the opening remarks by Mr. Reynolds:

The windows in the American House of Freedom—those with Southern exposure—look out upon another structure partly obscured by walls upon which are inscribed ignorance, prejudice, racial superiority, fear and selfishness. Most of the occupants of the American House of Liberty are unaware of the other building.

Those who have Southern exposure are reminded daily of its presence, but many of these try to close their eyes, thinking that what they cannot see does not exist—even while they know that its foundations are the same as those of the Liberty House and it was created by the same supreme architect.

The panel discussion was followed by a stirring address by the Rev. Edward Murphy, S.S.J., Ph.D., Dean of Philoposhy at Xavier University, New Orleans. Some of the epigrammatic gems from Dr. Murphy's address are worth recording: "Unfortunately a large segment of our citizens have been shunted into the shadows A test of the depth and sincerity of American Democracy is justice to the Negro Looking out over the mass Totalitarian assault upon freedom our country has girded itself for a crusade, but to be worthy of that crusade our country must have clean hands If we cannot give the Negro our hand we should not give him our elbow The 'mere' Negro is not nearly so 'mere' as he used to be To be anti-Semitic or anti-Negro is to be anti-Christian. . . ."

The convention was a remarkable expression of Christian Brotherhood and social awareness, in a time of tension and darkness, when Americans can least afford to abandon the highest concepts of social justice. America cannot wage a successful war against the destruction of human freedom for the governing races of the world by weakening ethical and Christian practices in human relations in its dealings with its own minority groups.

The Catholic Committee of the South has made it clear that it intends to follow no such course.

Amsterdam News
New York, N. Y.

Say 300,000 Negroes Are U.S. Catholics

Eighteen Priests, 85 Students Seeking Priesthood Here

BAY ST. LOUIS, Miss.—Declaring that "Catholics in the United States have recognized a great missionary opportunity among the colored," the Rev.

Father John J. Thilges, writing in a recent issue of the St. Augustine Messenger, said that "late as their apostolic interest in the souls of their colored countrymen came, it did not come too late to bring thousands of Negroes into the Catholic Church."

According to the Rev. Father Thilges, there are 300,000 Negro Catholics and 18 Negro priests, with 85 students for the priesthood in American seminaries. The baptismal record of the Catholic Church shows an increase of 93,000 converts during the past 11 years. He sees a "golden opportunity" to develop Catholicism among a greater number of colored people.

While Negro leaders throughout the country are vitally interested in the development of religious thought and morals among their people, it is being pointed out that unless the Catholic Church has a program of integration of the Negro into all phases of American life on a basis of equality with the citizens, the opportunity seen and the effort to be exerted by Catholic leaders will find and leave the Negro cold to the Catholic appeal. Father Thilges failed to give the Negro any hope other than the reward of man's Father in Heaven.

With reference to the students for the priesthood, said to be the largest number at any time in America's history, the majority are with the Divine Word Fathers in St. Augustine's seminary here. Five attended the Benedictine Fathers of St. John's Abbey, Collegeville, Minn. Others attended the Josephine Fathers in Epiphany Apostolic College, Newburg, N. Y.; Sacred Heart Fathers in Hales Corners, Wis.; Holy Ghost Fathers' Apostolic College, Cornwells Heights, Pa.; Holy Trinity Fathers in Holy Trinity, Ala., and Edmundite Fathers in Winooski Park, Vt.

Durham, N. C., Morning Herald
October 11, 1942

New Structure Fills Need Of Negroes Of Catholic Faith Here

Playground For Small Negro Children Being Planned At Mission

By ERIC E. L. HERCULES

With the construction of a building on Alston Avenue less than three months ago, members of the Jesuit Priests of the Catholic Church have filled a definite need in behalf of Negro Catholics in the

Durham area. The Rev. John A. Risacher, S. J., was instrumental in the acquisition of the beautiful site upon which is now housed, the Holy Cross Mission. The Rev. Risacher revealed the fact that a portion of the 16-acre property is under cultivation and in addition, plans are under way for the development of a playground for children of the community without regard to their denomination. The Jesuit Priest added that "fundamentally, a Catholic Mission is not conducted especially for the purpose of securing members, but for the purpose of teaching." The aggressive Priest who took time out from his duties on the field pointed out that Catholic missions are in operation in all parts of the world and the main objective of all Catholic teachers is to render service particularly in the educational field. Father Risacher entered the Order in 1908 and with years of experience, is hoping to be able, with the proper cooperation, to do his utmost in behalf of the Negro members of the church in Durham. Already, there is a marked increase in the amount of interest and enthusiasm displayed by members of the Holy Cross Mission and from all indications, the work will grow and expand to greater proportions. Presently, services are being carried on in the well appointed chapel and it is possible that a program of expansion might take place in due course of time. The missionary said that "like all other programs of expansion, the one contemplated for Holy Cross has been interrupted as a result of the war," however, he is "still looking forward with anxiety to the time when at least an elementary school can be erected for the benefit of children in the immediate environment." Ideally situated on the lower extremity of Alston Avenue and within the city limits, it is unquestionably a picturesque sight.

12-1942
Afro-American
Baltimore, Maryland

"If There Are Colored People in Heaven, Why Can't We Have Them as Priests?"

Cathedral Crowded for Ordination

Private Catholic Schools Now
Admitting Colored Cubans also

NOV 7 - 1942



FATHER ARENCIBIA

By MERCER COOK

HAVANA, Cuba — Before an audience that filled every seat and almost all available standing room in Havana's beautiful cathedral, Armando Miguel Arencibia was ordained recently and thereby became Cuba's first colored priest.

At first glance, it may seem surprising that Cuba, which in many interracial matters is years ahead of us, has maintained until now a lily-white clergy. The answer is simple: The Catholic Church here has been controlled by native Spanish priests, many of whom have been prejudiced bigots.

No Jim Crow in Churches

Although there is no segregation in the churches, many of the best private secondary schools, which are Catholic, excluded colored students until fairly recently. Some Cubans contend that the war, public criticism, and the Communist threat were responsible for the change in policy.

Despite the apparent helplessness of his ambition, Father Arencibia began to study for the priesthood more than twelve years ago. Sponsored by colored and white Cubans who wanted to see the Catholic Church in Cuba fulfill its veritable mission, he attended theological seminaries in Cuba, Italy, France, England and the United States.

NOV 7 - 1942
Returned to Havana

With no assurance that he would ever realize his dream of becoming a priest on his native island, he none the less rejected an invitation to preach in Africa. Finally, his studies brilliantly completed, he returned to Havana.

Then came months of anxious waiting. Last February, however, at the solemn ceremony honoring Father Manuel Arteaga Betancourt who was assuming his new post as archbishop of Havana, the patient Arencibia figured among the clerics on the altar.

Archbishop Arteaga Betancourt is a native Cuban, not a Spanish-born priest.

NOV 7 - 1942
Magazine Starts Campaign

Ultra, a liberal Cuban monthly publication on the order of Reader's Digest, hailed this appearance of young Arencibia with a remarkable article on the first page of its April number.

Asking why Arencibia had not yet been ordained, it said in part:

"The ordaining of the colored sub-deacon would prove that secular discrimination against the colored and creole population in ecclesiastical circles has ended in Cuba.

"The Holy See has named various colored bishops to missionary dioceses in Africa, and there are even colored saints. If there are colored people in heaven, can't we have them as priests?"

"True it is that there are those in Cuba who desire animosity between blacks and whites, and who want to keep the former down as humble day laborers and sextons,

but among those Negrophobes, there are no free Cubans, conscious of the true meaning of Cuban ideals.

"The curse of Noah is a blasphemous lie, as is all totalitarian policy."

NOV 7 - 1942
Sang First Mass Sunday

Whether this outspoken article furnished some of the impetus or not, I cannot say. The fact remains, though, that Archbishop Arteaga Betancourt has given Cuba its first colored priest, a modest, intelligent, dark-brown-skinned youth, impressive looking despite his small stature.

Father Arencibia sang his first mass at the Havana Cathedral on Sunday, November 1. He has not yet been assigned to any particular parish.

NOV 7 - 1942
Atlanta, Ga. Constitution
December 22, 1942

Catholic Clinic For Negroes Is Expanded

Mission Moved to New
Home To Carry on
Work.

The Catholic Colored Mission and Clinic, started here in 1940, has expanded its facilities so rapidly that it has moved to a new home at 348 Forrest avenue, N. E., to carry on its work.

The mission, run by Catholic women who volunteer, has been rewarded with many practical demonstrations of what can be accomplished in a difficult field, according to Miss Sarah Fahy, director.

Miss Fahy pointed out that the mission provides medical attention, medicine and food, a bureau of employment, day nursery and a domestic science training school.

The mission needs more active members for teaching and social work, books, clothing and furniture and funds to help defray the expenses of the increasing activities, Miss Fahy said.

CATHOLICS

Kansas City Call
Kansas City, Mo.

One Out of Every 43 Negroes Is Catholic

NOV 6 - 1942

(An Investigation of Catholic Activity in behalf of the Negroes in the United States and a survey of the present condition of the Colored Missions.) By John T. Gillard, S. S. J., PH. D., Baltimore, Md. The Josephite Press, 1941. \$3.00

According to this survey there are only 296,998 colored Catholics in the United States, or 2.3 per cent of the total population. In the United States one out of every ten persons is a Negro, yet only one out of every 43 Negroes is a Catholic, and one out of every 72 Catholics is a Negro.

Eighty-five (85-percent) of the Catholic Negroes are city dwellers, while half or more of all other church members are rural except in the Protestant Episcopal Church where 90 per cent are urban dwellers. The Archdiocese of New Orleans has more Negro Catholics than any other; Baltimore and Washington rank second and third and Chicago and New York are next in order.

NOV 6 - 1942
More Colored Catholics in South

According to Dr. Gillard, the United States Census of Religious Denominations, compiled in 1936, does not include in its total number of Negro Catholics those who belong to predominantly white congregations; therefore, it falls about 46 per cent short of the actual total.

There are 332 mission units for colored Catholics, 107 of these are resident missions with one or more priests. Since the bulk of colored Catholics are in the South, naturally the major part of the mission work is being done in that section of the country.

Of the 296,998 colored Catholics, 189,423, or 63.7 per cent

claim membership in their own churches, the other 107,575 belong to "white" or "mixed" churches. The average congregation of colored Catholics has a membership of 564.

NOV 6 - 1942
486 Priests

There are 486 priests engaged exclusively in catholic work for Negroes. There are 23 living Negro priests. The first Negro priest in the United States was Augustus Tolton who was born a slave at Hannibal, Mo. Tolton studied at the Propaganda College in Rome where he was ordained in 1888. He had the rare privilege of baptizing his former master.

The backbone of the Catholic Mission program for Negro education is the teaching Nun. 1670 Sisters in seventy-two communities of Nuns are engaged exclusively with colored work. Three colored Sisterhoods have been founded successfully. The only cloistered community of colored nuns in the United States is the Magdalen Sisters founded in Baltimore in 1922, and consists of fifteen Sisters.

NOV 6 - 1942
Challenge In Problem

237 grade schools, 48 high schools and three colleges serve the educational needs of Negro Catholics. Boarding Academies, industrial and orphan homes are also operated.

Twenty-two social welfare centers conduct settlement, welfare, relief, social, recreational, catechetical, and vocational work for Negroes under Catholic auspices.

An extensive program of race relations is carried on and the principal interracial agency in the United States is the Catholic Interracial Council which publishes Interracial Review.

The study gives answer to the question "Why So Few

Colored Catholics?" And the concluding chapter sets up the position of the Catholic Church and the challenges which the church must face in the so-called "Negro problem."

— Thomas A. Webster.

The Northwest
Enterprise
Seattle, Washington
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Constitution
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Bystander
Des Moines, Iowa
**ROMAN CATHOLIC
LEADERS SPEAK**

On November 19, the Archbishop and Bishops of the Roman Catholic Church in a statement entitled "The Bishops Sentiment on Victory and Peace," calls attention to the reason why this country is in the war, the necessity of waging the war to bring about the emancipation of enslaved states and peoples and the urgency making a peace which will obviate the recurrence of such horrible conflicts between men and nations.

No person or group of persons can conscientiously discuss the hopes of the world without defining our aims in this war nor the character of the peace we may expect once the fighting ceases. And frankly there can be no peace unless it is based on the right moral grounds and includes a fair disposition of the problems of all races and groups.

The statement recognizes that fact and includes the following paragraph on the Negro:

"The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our Colored fellow citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in changed and changing social conditions our national heritage. We fully appreciate their many native gifts and aptitudes, which enable and enriched by a true Christian life, will make them a powerful influence in the establishment of a Christian social order.

"We recall the words of Pope Pius XII expressing his solicitude for the Colored people of our country. In a letter addressed to the American Bishops on the occasion of the 150th anniversary of the establishment of the American Hierarchy, His Holiness said: 'We confess that we feel a special paternal affection which is certainly inspired of heaven for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We therefore, invoke an abundance of heavenly blessings and we pray fruitful success

for those whose generous zeal is devoted to their welfare.' (Sertum Laetitia, 1939)"

Few people who have not suffered personal contact with Nazism can fully appreciate its tyranny, just as no white man can fully appreciate the difficulties and handicaps of a Negro. However, the Roman Catholic church in Germany has had this contact and can fully appreciate the impact and ruthlessness of Hitler and his followers. And although this statement was

a great institution is encouraging and a fair indication that they know that the Negro has suffered induly in this so called democracy we herald and that something should be done about it.

issued by American officials, they too, feel the sting just as a Negro in America feels toward the mistreatment of Negroes in other countries. Just what influence this statement will have on the laity of the church many of whom are leaders in state, economic and educational affairs, is problematical. But the very fact that the statement comes from such

12-1942
Chicago Defender
Chicago, Illinois

FBI Jails

12 Church Cult Men

NEW ORLEANS, La.—Twelve members of the International Reassemble of the Church of Freedom League, Inc., were rounded up by the FBI last Tuesday and Wednesday bringing the total number of the cult arrests up to 21.

Indictments were returned against all in the federal court. Nine of the cultists have been in custody of the law for about a month. These included Ethelbert Broaster, general messenger and leader of the organization.

Broaster came to the United States from British Honduras in 1919, was a very popular boxer here and in other sections having fought boxers like Kid Chocolate. The league was incorporated in the state of Philadelphia several years ago and has branches in Chicago and other Eastern cities.

The following statement was made by one of the members as to their belief: "I am not a conscientious objector as I am willing to volunteer in the armed forces of the United States or in any branch of same so long as it is in defense of the land of my nativity. Through my faith I am claiming non-expeditionary participation in war. But I will defend the coasts of the United States granting that the people should bear arms which also agrees with the constitution."

The league held public meetings each week advising its members to not report for induction unless it was guaranteed that they would not have to fight on foreign soils or fronts. Of the 21 indicted four were cited for failing to report for induction into the armed forces and 16 were charged with advising and inducing members not to report on the grounds that they are not Negroes but "Hebrews of the seed of Abraham, Isaac and Jacob."

These representations were made, the indictments set forth, on the basis of various phrases in the

Bible. Broaster, it was said, would lead prospective selectees that they would go through with the draft procedure up to the point of induction, but advised them not to report for induction declaring 'engagement in expeditionary warfare means everlasting death.'

Charged with failing to report for induction were: Earl Ernest Ross, Oliver Gardner, Melvin Thompson and Leroy Smith. Others charged variously with Selective Service violations or conspiracy to violate the act were: Bertrand Simmons, Roynell Lawson, Nathaniel Addison, Isiah Harris, Elijah Simpson, Alfred Harrison, Robert Decoy, Leroy Gray, Jack Florian, William Joseph Lewis, Levi Davis, Solomon Berry, Wilson Randall, Peter Seaberry, and Albert Gobson.

CHURCH OF FREEDOM LEAGUE

12-1942

Journal and Guide
Norfolk, Virginia

Elder Michaux Wins In Fight Over Property

Court Rules Man Must Die; Says No Merit For Appeal

JUN 1 3 1942 — The Rev. Lightfoot Solomon Michaux, pastor of the Church of God and radio evangelist, made no agreement to purchase premises at 1247 Girard street northeast for Howard E. Battle, a real estate agent. Justice Matthew F. McGuire ruled in the District Court last Monday.

Judge McGuire dismissed the complaint of Mr. Battle to enforce a conveyance of the property. He ruled that any promise made after the time of the purchase of the property by Elder Michaux was "a mere naked promise without consideration."

BATTLE BOUGHT PROPERTY

Battle bought the property on May 24, 1939, and took title in the name of a straw, Ruby Cannady. explained that this was done because Judge McGuire said Battle had cause he was at that time having domestic trouble and there were several judgments outstanding against him.

The facts found by the court show that Battle paid the sum of \$4,500 in cash for the property, obtaining the funds by placing a trust against it in the amount of \$4,700. It was also found that in December, 1939, Battle was four months in arrears of payments on the trust due the Perpetual Building Association. As a result, the property was advertised for foreclosure.

Judge McGuire said Battle importuned Elder Michaux first to lend him the advertising costs to have the sale postponed so that the arrearages might be paid up.

URGED MICHAUX TO BUY

Elder Michaux went to the

scene of the sale and asked the trustees to allow W. H. C. Brown, a retired banker, to guarantee the advertising costs and postpone the sale to give Battle an opportunity to make up the payments. The trustees refused to do this. One of the trustees encouraged Elder Michaux to buy the property, agreeing to make a substantial loan.

Battle warned against this and sought to have Elder Michaux to lend him the money to pay up the arrearages. Elder Michaux refused to do this, but decided to buy the property at auction. The property was knocked down to him for \$4,650. He made a deposit of \$250 and later gave back a trust in the sum of \$4,400.

AUCTION HELD

The auction sale took place on December 7, 1939. Elder Michaux took title to the property on January 10, 1940. Battle sent Elder Michaux a telegram on February 7, 1941, stating that he had arranged to take over the property and pay him what he had expended.

Cobb, Howard and Hayes, attorneys, represented Elder Michaux. Battle says he will appeal the case.

afro-american

Baltimore, Maryland

Elder Michaux Wins Property Suit Dismissal

JUN 1 3 1942

WASHINGTON
The Rev. Lightfoot Solomon Michaux, pastor of the Church of God and radio evangelist, made no agreement to purchase the premises at 1247 Girard Street, Northeast, for Howard E. Battle, real estate agent, Justice Matthew F. McGuire ruled in the District Court Monday in dismissing the latter's complaint to enforce a conveyance of the property.

According to testimony, Mr. Battle bought the property on May 24, 1939, in the name of a straw, paying \$4,500 cash, which was obtained by placing a \$4,700 trust against the property. Four months in arrears in payments on the trust in December, 1939, Mr. Battle reportedly unsuccessfully sought to have Elder

Michaux lend him advertising costs to have the sale postponed so he could pay up.

Minister Intercedes

The minister went to the scene of the sale to ask the trustees to allow W. H. C. Brown, retired banker, to guarantee costs and to postpone the sale, both of which the trustees refused to do, suggesting instead that the Rev. Mr. Michaux buy the property.

Elder Michaux took title on January 10, 1940, following sale of the property at auction on December 7, 1939. Mr. Battle, in a telegram to the minister on February 7, 1941, stated that he had arranged to take over the property and pay him what he had expended.

The Rev. Mr. Michaux was represented by Cobb, Howard and Hayes. Mr. Battle states that he will appeal.

CHURCH OF GOD

12-1942

The Plaindealer
Kansas City, Kan.

CHURCH OF GOD

Church Of God Opens Youth Chongress

Young people and adults from all over the country are beginning to gather in Kansas City, Kansas for the Youth Congress which begins today (Friday) in Memorial Hall here. The vanguard of delegates and visitors began to arrive early this week for the six days meeting. Many national workers and friends throughout the nation are here from every city and hamlet in the various states where the Church of God in Christ is located.

Today will be a busy day for the executives and officers and for the reporting of various committees as well as the assignments to homes.

Bishop Charles Pleas, state overseer of Kansas, and Elder L. V. Stitts, state president of the Willing Workers organization, will be in charge of the meeting tonight which will consist of introducing delegates and visitors and acquainting them with the national heads of the church. A devotional and song service together with a program of welcome will be a part of this program. Mayor Don C. McCombs will address the gathering in behalf of the city. Other speakers will be Governor Payne Ratner, Rev. S. H. Lewis, president of the Interdenominational Ministerial Alliance, Dr. A. Porter Davis, in behalf of the business and professional men of the city, and others. Kansas City choirs will also furnish music. A sermon will also be delivered.

Each day there will be topics of interest discussed by classes. The theme of the congress is "Win with Christ for Christ is Victor." The programs will change daily.

The Boys Band and the school chorus from the Saints Literary and Industrial School at Lexington, Miss. are in attendance and will be heard at various times throughout the sessions. These groups have been heard over the air at various times having toured the country giving recitals and appearances.

The Church of God in Christ is headed by Bishop Chas. H. Mason, dynamic leader who organized this

church in 1926 with twenty members, and now boasting of a membership of a half million or more with schools in Mississippi, Texas and Ohio. The national headquarters are at Memphis, Tennessee, where a spacious auditorium seating ten thousand persons is being erected, together with a Saints Home for the care of the aged and infirm.

The congress is presided over by Bishop O. T. Jones of Philadelphia, Pennsylvania. Mr. Edward Cooper of Memphis, Tennessee is secretary and the congress committee is composed of Rev. L. V. Stitt, state president, Thomas L. Please, secretary, R. E. Wright, housing, I. E. Abernathy, finance, T. E. Madden, manager, H. C. Young, hospitality, and M. C. Russow, treasurer.

The public is invited to attend any and all of these sessions.

Bishop Bell Heard As CME General Conference Opens

MAY 10 1942

Nine Bishops on Rostrum At Chicago Quadrennial Session

CHICAGO—(ANP)—No satisfactory, ultimate solution of the question of race can be attained any more external adjustment in race relations through change in attitude or behavior of others toward us," Bishop W. Y. Bell of Cordele, Ga., told the hundreds of delegates assembled here for the general conference of the Colored Methodist Episcopal Church.

One of the most scholarly of the nine prelates of the connection, Bishop Bell was called upon for the quadrennial address Friday afternoon. The conference got under way Wednesday morning at the St. Paul CME church.

The huge auditorium was jammed from the gallery to the basement and great crowds overflowed in all directions.

"Unquestionably one of the most immediate bases of this war...as also of most wars...is economic injustice and insecurity," Bishop Bell declared. "It has been widely referred to as a war between 'the have' and the 'have not' nations."

"No satisfactory, ultimate solution of the question of race can be attained by any more external adjustment in race relations through changes in attitudes or behavior of others toward us, however desirable these might be."

"The fundamental and ultimate challenge arises from within. What we are within ourselves, what ideals we cherish, what we believe in and live by, our inward and outward reaction to whatever stimuli, our attitude and behavior, interracial—these are the things that finally determine the place of races and people in history; these are, therefore, the things upon which our religious and educational interest must center. What others think of us is important. But what we do to ourselves and others is infinitely more important," he said.

BISHOP PHILLIPS PRESIDES

Bishop Charles H. Phillips, of

the First Episcopal District, Cleveland, presided with the poise and dignity characteristic of him during his illustrious life, the distinguished prelate having rounded out 44 years as an active bishop of the denomination.

The entire group of bishops—nine in all—was present. The following bishops occupied places on the platform: Bishops C. H. Phillips, Cleveland; R. A. Carter, Chicago; J. A. Hamlett, Kansas City, Kans.; J. W. McKinney, Sherman, Texas; H. P. Porter, Jackson, Tenn.; J. A. Bray, Chicago, host-bishop; J. H. Moore, Holly Springs, Miss.; W. Y. Bell, Cordele, Ga.; and C. L. Russell, Washington, D. C.

The general officers of the church occupied places within the chancel rail. They are: Drs. Luther Stewart, editor, the Christian Index; G. F. Porter, financial secretary; W. P. Pipkins, publishing agent; Bertram W. Doyle, general secretary of education; J. B. Boyd, general secretary of conference claimants; B. J. Smith, general secretary of religious education; C. E. Chapman, general secretary of public relations; E. F. Durr, general secretary of lay activities; W. S. Martin, superintendent of Collins Chapel Connectional hospital; J. M. Reed, general secretary of evangelism. Mrs. Rossie T. Hollis also occupied a place among the general officers as the president of the women's missionary connectional council.

BISHOP MOORE HEARD

Bishop Moore delivered the quadrennial sermon with great persua-

sive power. Bishop Moore used as subject: "Worshipful Watching, the Need of the Hour."

He warned against "Bartering off God's estate for a mess of political pottage by half-hearted, temporizing, meaningless leaders."

The Mississippian challenged the general conference not to become "slaves to what they watch." In speaking of the world crises now prevalent everywhere, he declared: "Too often God seeks worshipful watchers but fails to find them. War is the creature of carelessness and indifference toward God. War is born of the seed of carelessness and indifference and negligence. Nations which care not what goes with the opportunities to make the world better and happier habitat for God and man will spar for war and strife. A careful man, race on nation, sues for peace, goodwill and brotherhood versus war, strife and confusion. The unprecedented catastrophe which now disturbs the peace of the world, which is subversive to the happy reciprocal relation that should exist between man and man, is the out-put of the seed of selfishness, greed and ambition for honor, fame and affluence....the mournful results of indifference towards the welfare of his fellowmen."

DELEGATIONS PROTESTED

Several annual conferences had certain changes made in the composition of their delegations, following the report by the credential committee which heard several reports touching upon alleged overplus of delegates as relate to the number of delegates to which they were legally entitled. One day was consumed by the credential committee, there being a majority and minority report which precipitated heated debate, considerable noise and a prolonged session Thursday evening which Bishop R. A. Carter was the presiding chairman.

When effort was made to make the minority report the majority report, the minority report was laid on the table upon a conference-by-conference roll call and poll of the delegates' votes by a

longed applause which followed the settling of the controversial issue centering around the size of the annual conferences' delegations.

SECRETARY BELL RE-ELECTED

Dr. W. A. Bell, Birmingham, chief secretary of the past several general conferences, was re-elected. The assistants named are Rev. L. C. Cleaves, Los Angeles; Rev. N. S. Curry, Tyler, Texas; Rev. N. K. Kimball, Cordele, Ga.; A. N. Willis, Memphis; and Rev. J. A. Davis, Durham, N. C.

The reportorial and publicity work was left to the department of public relations, Rev. C. E. Chapman, being elected chief reporter of the general conference. He selected as assistants I. Willis Cole, editor of the Louisville Leader; E. L. Snyder, Tampa, Florida; and J. A. Hamlett, Jr., editor of the Plaindealer, Kansas City, Kan. Several individual newspapers were represented at the press table.

Columbia, S. C. State

November 25, 1942

Central Negro Methodists Open Session

Camden, Nov. 24—(Special)—The annual sessions of the South Carolina annual conference of the Methodist church, central jurisdiction, Bishop Lorenzo H. King presiding, opens here Tuesday, November 24 and continues through Sunday, November 29.

Sessions will be held at Trinity Methodist church, the Rev. F. F. Freeman, entertaining pastor and the Rev. E. C. Wright, entertaining district superintendent. Preliminary meetings Tuesday include examinations for ministerial students at 2:00 p. m. and a cabinet meeting of Bishop L. H. King and his district superintendents at 7:00 p. m.

Also at 7:00 p. m. a welcome program will be held when the mayor and others will deliver addresses to the ministers and lay delegates coming from 354 churches and representing a membership of 47,000 communicants.

An anniversary address will be delivered by Dr. R. N. Brooks, editor of the "Christian Advocate" central edition.

Wednesday morning Bishop Lorenzo H. King will officially open the conference sessions, administering the Holy Communion assisted by the nine district su-

perintendents and the entertaining pastor, the Rev. R. F. Freeman. Also in the morning session the Rev. E. C. Wright will extend welcome greetings in behalf of the Sumter district, a memorial sermon will be delivered by the Rev. G. S. Sawyer and the roll call and organization of the conference session will take place at 11:00 a. m. Other conference sessions Wednesday will be held at 2:45 in the afternoon and the public session at 7 p. m.

Dr. E. A. Love, representing the board of missions and church extension, Dr. A. R. Howard representing the board of temperance, will both deliver anniversary addresses at the Wednesday evening public session.

Business sessions of the conference will continue Thursday morning and afternoon. Dr. Charles L. Galkins, representing the board of pensions and C. W. Caldwell, conference lay leader, board of lay activities, will deliver anniversary addresses. E. Dow Bancroft will deliver the principal address on the Thursday afternoon board of lay activities program.

Thursday evening is college night, when Claflin college, church school at Orangeburg, which is supported by the conference will have an interesting program. Music by Claflin college and addresses by President J. B. Randolph of Claflin college, Dr. M. S. Davage, secretary of the board of education for Negroes, and President Willis J. King of the Gammon Theological seminary will be delivered.

Friday three sessions are scheduled: Morning, afternoon, and evening. World service hour and addresses by Dr. M. S. Davage and Bishop L. H. King will be delivered in the morning. Veterans day and a meeting of the conference board of education will be held in the afternoon. Friday night a special lecture by Bishop L. H. King, resident bishop of the Atlantic coast area, is programmed.

Saturday, youth hour at 2:30 p. m. in charge of Professor J. P. Burgess of Orangeburg; The Woman's Society of Christian Service at 4:00 p. m., in charge of P. M. Gibbs, Latta, and an address by Lula B. Bryan, principal of the Mather Academy of Camden. Saturday afternoon an anniversary program for Gammon Theological Seminary will be conducted. The Rev. J. C. Gibbs will preside and the Reverend Collins will deliver the anniversary address.

Sunday, the final day of the conference session, a love feast at 9:00 a. m., a sermon by Bishop L. H. King, an ordination service, and the reading of appointments are scheduled and will close the conference.

J. D. McG

Dist. Conference Gives Blistering Denunciation Of White World At Meet

FORT WORTH, Texas. — By unanimous vote Thursday night, the Ft. Worth District Conference of the C. M. E. Church, in session at the Southside C. M. E. Church, gave a blistering denunciation of the white world for its refusal to infiltrate Negroes into all phases of the national defense program. Dr. W. J. Johnson presided over the conference.

The document, prepared and read by Rev. O. E. Chapman, General Secretary of the Board of Public Relations of the Colored Methodist Episcopal church, was also signed by Mesdames Minnie O. Randall, Dallas; J. H. Alston, Ft. Worth; D. A. R. Staten, Ft. Worth; Ernestine Anderson, Grandbury; J. S. Starks, Dallas; and Rev. R. T. Cunningham, Weatherford.

The resolution gave sharp rap to the white man's tardiness and unwillingness to accord "full Democratic participation to Negroes at home," while presuming "to extend and perpetuate Democracy abroad."

The resolution follows: Special report of the Committee on Pronouncement of the Ft. Worth District of the Colored Methodist Episcopal Church. The present critical world situation imposes an inescapable duty upon the religious forces of the nation and the world. The Ft. Worth District Conference of the Colored Methodist Episcopal Church takes cognizance of the far-reaching implications and consequences involved as they affect the world at large, and particularly as they affect the future and well-being of negro citizens.

Democracy and Christianity at the Crossroads
Christianity and the Democratic principles upon which depend freedom of speech, freedom of worship, the freedom to live and achieve and the freedom from fear, poverty and injustices are at the crossroads of their existence in the present reign of restlessness and disorder prevalent throughout the world. That of necessity demands that Christianity and Democratic governments would exert their every effort to dethrone the powers that seek to destroy Christianity and the Democratic processes in-

herent in the Constitution of the United States and the Bill of Rights which were designed to safeguard Christian and civil liberties to all deserving people.

The Ft. Worth District Conference, as an integral part of the Colored Methodist Episcopal Church in particular, and of the Negro Church in general, does hereby unanimously express itself in these critical hours on this grave issue.

Deplores Embarrassments
We deplore the "Global Embarrassments" in which the white man has subjected himself through his unwillingness to accord the Negro people their well-merited place, right and privilege in the civic, social and economic life of the nation and the world in the past, as well as the shrewdly devised and wickedly executed plan to prevent Negroes from full, free and untrammelled participation in the total national defense program now underway in the world on the basis of justice, fairness and equality viewed by any and all legitimate requisites.

It is neither hept nor unknown that Negroes are neither disloyal nor unmindful of the recent slight gains which have been made in certain phases of the national defense program. We still contend that any people good enough to be compelled to fight to extend and to perpetuate Democracy abroad is equally good enough and equally entitled to have Democracy extended them at home, FIRST! Such an extension of Democracy at home is so necessary to proper morale, that only the incredibly stupid or the indescribably and palpably wicked dare deny it.

Color Line Forces Negroes to Fight on Two Fronts at Once

The obvious effort on the part of the white world to enforce a rigid "Color Line" in industry and employment, and in all phases of the armed forces in the present world conflict does two distinct and far-reaching things: 1—It throws suspicion upon the white world's boasted belief in Democracy and its sincerity in desiring victory over the Axis powers. 2—It forces the Negro to have to wage a bitter battle on two fronts at the one and same time—the fight to enjoy the right to preserve Democracy on one hand, and the right to work and earn a decent livelihood on the other hand. We submit to the think-

ing, decent and fair element of our country, that such inconsistency is grossly unbecoming those who are so quick and avid in their espousal of Democracy, and belies their professed love for Democracy. Such is the shame which the white world continues to heap upon an already too inglorious record.

The "Color Line" which the white world forces upon Negroes at their (Negroes.) every turn is inimical to that lofty ideal which the Founding Fathers intended should operate in our body politic. As has been pointed out with eminent accuracy, it is "wretched logic" which prompts this nation to presume to fight for the extension and preservation of Democracy in remote corners of the earth, and, at the self-same time, sets up barriers between Negroes and whites, those who are to wage the fight! It is a very poor kind of Democracy which has the temerity to demand full allegiance of Negroes in the battle to extend and enforce Democracy abroad, and at the one and same time deny said Democracy to Negro citizens at home!

The tardiness with which the white world relents and permits Negroes to be infiltrated and integrated without discrimination, into the total national defense program raises certain questions: Does the White World Believe Democracy Can Triumph With a "Color Line" in Democracy? Does the White World REALLY Mean To Be Victorious in the Battle Against the Axis Powers, or Does the White World Prefer the Ultimate Defeat of Democracy Rather Than Give Full and Impartial Participation to Negroes?

These are some of the typical questions which surge through the minds of MOST Negroes. We even dare assert that there is an ever-increasing number among the fair-minded white people of the world who share the same sentiments and harbor the same questions.

We point out that: This hesitancy, this tardiness, this refusal to give the Negro his full, untrammelled and Constitutional right to full Democratic participation in the activities of the nation, whether at home or abroad, is costing this nation enormously — enormously in money and in lives and in tears. Just so long as the white world refuses to mobilize and use the total qualified manpower in the defense of Democracy, just so long is Victory postponed, and it could be just the opposite—the day of Defeat is brought nearer for the Democracies of the world!!!

America's Own House in Great Need of Being Set in Proper Order
He who would tell others to "set their house in order," should, by

any and all considerations, FIRST, "set his OWN house in order!"

In making this suggestion, we do not mean we should either divert our efforts, nor divorce our interest, from the European War Theatre, nor from the Southern Pacific or Northern Pacific War Theatres. But we do insist; that Any Nation which does not, will not, or cannot accord and extend the Democratic processes and privileges to its own subject at home is unprepared, and will not be able to make much headway in either perpetuating or extending Democracy to others abroad. By unanswerable logic: We cannot give what we, ourselves, do not possess. It is as impossible to extend Democracy to others when we don't have it ourselves, as it is to take coal away from a place where there is no coal!!!

And the white world dare not delude itself into believing Negroes are satisfied, or can be satisfied, with anything less than equal and impartial participation in the total war effort, both in industry and in ALL phases of the National Defense program. We do not ask more. We dare not ask LESS!!!

Atlanta, Ga. Constitution
December 5, 1942

Laymen Take Part in State C. M. E. Parley

Bishop Bell Reads Appointments at Augusta Conference.

Laymen and women took an important part in the Georgia annual conference of the Colored Methodist Episcopal church held recently at Augusta. Bishop W. Y. Bell read the appointments.

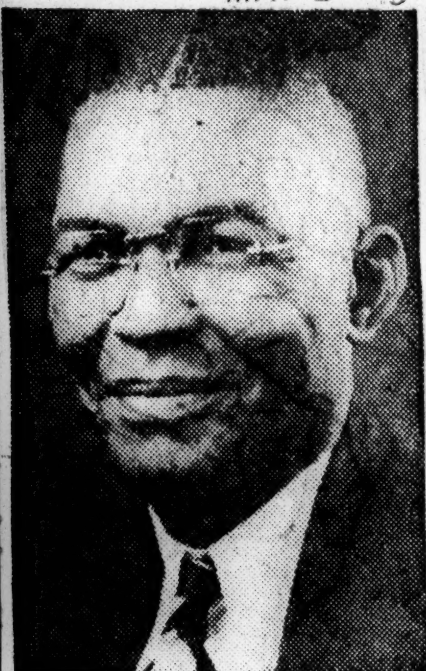
Professor James A. Gabriel, instructor of musical instruments at Paine College, and a leading layman of the church, in a talk before the conference, urged greater loyalty on the part of Negroes in the present world conflict "if they expect to merit the fruits of victory."

The following pastors were honored for their outstanding work: G. H. Carter, R. B. Shorts, Amos Ryce Jr., F. N. Rushin, C. C. Brawner, E. B. Martin, R. E. Reid, B. J. Jones, E. A. Robinson, E. F. Pearson, B. M. Mayfield, J. A. Hollman, J. R. Neal and E. L. Barnes.

12-1942
Telegraph
Macon, Georgia

CME Leaders Ready for Chicago General Conference

MAY 2 - 1942



P. E. J. M. McMATH



BISHOP W. Y. BELL

Bishop W. Y. Bell, presiding bishop of the eighth Episcopal district of the Colored Methodist Episcopal church, will head the delegation of sixty-four presiding elders, ministers and laymen of Florida and Georgia, who will leave Monday for Chicago, Illinois, the seat of the Georgia Conference of the CME church, which

opens this week in Chicago at Saint Paul CME church for a two weeks session. The general conference is the law-making body of the connection and Bishops, general officers and delegates will be busy engaged in setting up a working machine for the connection.

Many candidates will be aspirants for Episcopal honors and general officers.

Presiding Elder, E. B. McNair, is the leader of the Central Georgia conference. He is the dean of



P. E. E. B. McNAIR

Paine College Leadership Training school and one of the campaign managers. Dean McNair is known throughout the connection.

Presiding Elder J. M. McMath, Atlanta and Elberton district of the North Georgia Conference is one of the aspirants for Episcopal honors. He has been highly endorsed by many of the bishops on the bench.

P. E. McMath has given twenty years of service to the CME church. He is a product of Paine College and Gammon Theological Seminary. Among outstanding stations pastored are: Bethel and Holsey Temple, Macon; Israel, Jackson, Georgia and Phillips Temple, Chattanooga, Tenn. For the past eleven years he has presided over districts in Macon, Macon, Atlanta and Elberton.

Since 1920 he has attended all

C.M.E.

the general conferences of the church which met in Kansas City, St. Louis, Louisville, Ky., Hot Springs, Ark. and Chicago, Ill. He has served under Bishops R. S. Williams, R. A. Carter, J. A. Hamlet, J. W. McKinney and W. Y. Bell.

Other prominent delegates that will leave Macon Monday are: The Rev. J. R. Wiggins, pastor of Holsey Temple, who is a very popular aspirant for the Episcopal honor; Presiding Elder J. W. Wilson, Presiding Elder B. L. Fordham; P. E. H. K. Sanders, Fort Valley; Revs. R. A. Lark, Savannah; the Rev. J. D. Hill and the Rev. N. K. Kimball, Cordele.

Leader of the lay delegation body from the Central Georgia conference is L. A. Lee Sr., Holsey Temple. Others are: D. W. Moseley, Bethel; Mrs. W. E. Clarke, Ft. Valley; G. L. Brown, Montezuma; James Williams, Perry; A. Kelley, Savannah; Cecil Jackson, Kathelene; John Lindsey, Thomaston; W. L. Graham, Graham, Augusta and H. T. Williams, alternate.

Mrs. Minnie D. Singleton, editor of the Macon Telegraph and News [colored department] will join newspaper representatives from all over America, releasing daily highlights of the general conference. She will accompany the delegation body Monday.

Afro-American
Baltimore, Maryland

Nine Clerics in Lead for CME Bishopric

By MARGARET LEWIS

MAY 2 - WASHINGTON
Nine ministers, two of whom are from the East, will be among the leading candidates for the bishopric when the nineteenth quadrennial session of the CME General Conference opens in Chicago on May 6.

Due to the death of Bishop J. C. Martin of Memphis and the growth of the work, it is expected that the general conference will elect two prelates.

One-Day Meet in D.C.

Eastern delegates will assemble in Washington on Monday for a one-day meeting at Greater Lane Memorial CME Church, Fourteenth and C Streets, Northeast, with Bishop Charles L. Russell presiding. They will leave that evening at 11 o'clock on a chartered train for the conference.

Among the issues to be raised at the sessions are the matter of merging certain departments and combining the Virginia and the Washington and Philadelphia conferences for economy, the automatic retirement law, which would affect one bishop at the present session; and the question of becoming a part of the Methodist Church.

Candidates Listed

Ministers from this section mentioned prominently for the bishopric are the Revs. E. T. Woods, pastor at Holsey Temple in Philadelphia, and R. O. Langford, at Haines Memorial Church in Winston-Salem, N.C.

Others are:

The Revs. A. W. Womack of Memphis, Tenn., who is reputed to have "built more churches connection"; F. L. Lewis, general than any other minister in the secretary of Kingdom Extension of Shreveport, La.; M. L. Breeding of Dayton, Ohio;

The Revs. H. W. Evans, most pastor to the conference; J. D. Hudson, presiding elder of the Augusta (Ga.) District; M. L. Liddell of St. Louis, and L. S. White of Houston, Texas.

May Drop Eastern Index

Some excitement is anticipated in the election of general officers, as some are facing opposition, and others retiring or resigning after years of service, it is reported.

Officials of the church state that it is expected to discontinue the Eastern Index, which the Rev. L. C. Jones, pastor of Williams Institutional Church, New York City, has voluntarily edited.

Candidates expected to appear in the field against the Rev. W. P. Pipkins of Jackson, Tenn., now book agent for the publishing house, include:

The Revs. G. H. Carter of Augusta, Ga.; J. T. McClennon, pastor, Miles Memorial Church, Washington, and D. G. Woods, Birmingham, Ala.

OLD FEUD FLARES UP IN S. C. CHURCH

**Hundreds of Visitors Fail to Hear Noted CME Bishop—
City Police on the Scene—Bishop Russell
Drives Away.**

COLUMBIA, S. C., July 9—The bishop's visit to Sydney Park ME church ended in the refusal of the officers to admit Bishop C. L. Russell, it is reported, when he arrived to fill the pulpit.

The Third Quarterly conference at Sydney Park church Bishop Russell was invited by his Presiding Elder, Rev. W. P. Bigsby, to preach in his quarterly conference at the 11 o'clock hour. Bishop Russell accepted the invitation and at the appointed hour appeared at Sydney Park church.

When Sydney Park CME church, pastored by Dr. J. Clarence Colclough, former editor of The Christian Index, official organ of the CME church, and who boasts of more than forty years of continuous service in the faith, shut its doors, the hundreds of visitors who sat sweltering to hear the CME prelate hardly knew what had happened, nor why the Bishop failed to appear.

After the 11 o'clock hour, J. W. Brunson, described by supporters of Dr. Colclough as being "against the pastor," arrived they were met by a detail of officials who quickly surrounded the party and told the Bishop before he could enter the church, he would have to hold with them a conference, which they had suggested several times, but which the Bishop had avoided. Four city policemen, who members say were ordered by Mr. Brunson, hurried from across the street, and sided with church officials.

It is further reported that when Bishop Russell discovered that the officers were amateurs who do not know the laws of the CME church and who were prompted to do what they did by their pastor, the Rev. J. C. Colclough, Bishop Russell ignored their action with a smile and got in a car, took a ride to Ft. Jackson and other interesting parts of Columbia.

Bishop Russell who has been a principal in the Russell-Colclough difficulties for a number of months, was invited to the church by Presiding Elder W. P. Bigsby; the church nor pastor was told of his coming. But Dr. Colclough stated Saturday morning that he personally had written the bishop and advised him not to come in order that he might be saved embarrassment. Friday afternoon when the bishop arrived in the city, the

church's stewards sent the bishop a message requesting a conference at 10 o'clock Sunday morning on "insults" hurled at the church in Anderson, S. C., several months ago with regards to them petitioning for the return of their pastor, Rev. J. C. Colclough, the Presiding Elder, Rev. T. A. Davis, and demanding that the Rev. J. C. Colclough be elected delegate to the recent general conference, which was held May 1942, in Chicago.

The Rev. Bigsby shared the pulpit with the pastor and preached only after Dr. Colclough had cited disciplinary procedure, and threatened to dismiss the congregation unless "a stalling" was discontinued by the presiding elder, who was awaiting the arrival of the bishop. Dr. Colclough stated later that he is interested only in the observance of church law and will fight to have it observed in his church.

Dr. Colclough said Monday morning that unless a halt is called on the continued insinuations of Sydney Park church by Bishop Russell, the congregation would disintegrate, or bolt the faith. The pastor also said: "We have no judiciary court in the higher disciplinary ethics of the church now, unless the senior bishop, who is a sort of clearing house, takes a hand. But the other bishops, if they will, can get together and save the situation."

SPECIAL COMMITTEE REPORTS TO NATION

**Southern Churchmen Demand "Victory at Home and
Abroad"—Says Whites are Embarrassed by Glo-
bal Problems While Unwilling to Face Facts of
War and Ideals of Democracy.**

FORT WORTH, Texas, July 16—The present critical world situation imposes an inescapable duty upon the religious forces of the nation and the world. The Ft. Worth District Conference of the CME church takes note of the far-reaching implications and consequences involved as they affect the world at large, and particularly as they affect the future and well-being, not only Negro citizens, but human relations throughout the world.

DEMOCRACY AND CHRISTIANITY AT THE CROSSROADS

Christianity and the democratic principles, upon which depend freedom of speech, freedom of worship, the freedom to live and achieve; the freedom from fear, poverty and injustice are at the crossroads. Necessity demands that Christianity and democratic governments should exert every effort to dethrone the powers that seek to destroy Christianity and the democratic processes.

DEPLORES EMBARRASMENTS

We deplore the "Global Embarrassments" to which the white man has subjected himself through his unwillingness to accord the Negro people their well-merited places, right and privilege in the civic, social and economic life of the nation and the world in the past, as well as the shrewdly devised and wickedly executed plan to prevent Negroes from full, free and untrammelled participation in the total war program now underway in the world on the basis of justice, fairness and equality.

It is known that Negroes are neither disloyal nor unmindful of the recent slight gains which have been made in certain phases of the national defense program, but we still contend that any people good enough to fight to extend democracy abroad is equally good enough and entitled to have democracy extended them at home. FIRST! Such an extension of democracy at home is so necessary to proper morale, that only the incredibly stupid or the indescribably and palpably wicked dare deny it.

COLOR LINE FORCES NEGROES TO FIGHT ON TWO FRONTS AT ONCE

The obvious effort on the part of the white world to enforce a rigid "Color Line" in industry

and employment, and in all phases of the armed forces in the present world conflict does two distinct and far reaching things:

1. It throws suspicion upon the white world's boasted belief in democracy and his sincerity in desiring victory over the Axis powers. 2. It forces the Negro to have to wage a bitter battle on two fronts at the one and same time—the fight to enjoy the right to preserve democracy on one hand, and the right to work and earn a decent livelihood on the other hand. We submit to the thinking, decent and fair element of our citizenry, that such inconsistency is grossly unbecoming those who are so quick and avid in their espousal of democracy, and belies their professed love for democracy. Such is the shame which the white world continues to heap upon an already too inglorious record!

The "Color Line" which the white world forces upon Negroes at their (Negroes') every turn is inimical to that lofty ideal which the Founding Fathers intended should operate in our body politic. As has been pointed out with eminent accuracy, it is "wretched logic" which prompts this nation to presume to fight for the extension and preservation of democracy in remote corners of the earth, and, at the self-same time, sets up barriers between Negroes and whites, those who are to wage the fight! It is a very poor kind of democracy which has the audacity to demand full allegiance of Negroes in the battle to extend and enforce democracy abroad, and at the one and same time deny democracy to Negro citizens at home!

DOES WHITE WORLD PREFER DEFEAT OF DEMOCRACY TO THE NEGRO'S PARTICIPATION?

The tardiness with which the white world relents and permits Negroes to be integrated without discrimination, into the total defense program raises certain questions: Does the White World Believe Democracy Can Triumph With a "Color Line" in Democracy? Does the white world REALLY mean to be victorious in the battle against

the Axis powers, or does the white world prefer the ultimate defeat of democracy rather than give full and impartial participation to Negroes?

These are some of the typical questions which surge through the minds of MOST Negroes. We even dare assert that there is an ever-increasing number among the fair-minded white people of the world who share and harbor the same questions.

We point out that: This hesitancy, this tardiness, this refusal to give the Negro his full, untrammelled and Constitutional right to full Democratic participation in the activities of the nation, whether at home or abroad, is costing this nation enormously, enormously in money and in lives and in tears! Just as long as the white world refuses to mobilize and use the total qualified manpower in the defense of democracy, just so long is victory postponed, and it could be just the opposite—the day of defeat is brought nearer for the democracies of the world!

AMERICA'S OWN HOUSE IN GREAT NEED OF BEING SET IN PROPER ORDER

He who would tell others to "set their house in order", should, by any and all considerations, FIRST, "set his OWN house in order!"

In making this suggestion, we do not mean we should either divert our efforts, nor divorce our interest, from the European War Theatre, nor from the Southern Pacific or Northern Pacific War Theatres. But we do insist, that any nation which does not, will not, or cannot accord and extend the democratic processes and privileges to its own subjects at home is unprepared, and will not be able to make much headway in either perpetuating or extending democracy to others abroad. By answerable logic: We cannot give what we, ourselves, do not possess. It is as impossible to extend democracy to others when we don't have it ourselves, as it is to take coal away from a place where there is no coal!

And the white world dare not delude itself into believing Negroes are satisfied, or can be satisfied with anything less than equal and impartial participation in the total war effort, both in industry and in ALL phases of the National Defense program. We do not ask more. We dare not ask LESS!!

12-1942
Afro-American
Baltimore, Md.

DELAWARE CONFERENCE OF UAME CHURCH

Suspension of Bishop Ennis Called Illegal

PHILADELPHIA

Allegations that the recent suspension of Bishop D. B. Ennis of the Delaware Conference of the UAME Church, ordered by Bishop E. S. Rice of Chester, was illegal were made by five clergies in a joint statement to the Philadelphia AFRO-AMERICAN on Tuesday.

The four members of a board appointed to hear the charges against Bishop Ennis, the Revs. A. Bartrick, A. Wayman, J. T. Miller and Isaiah James asserted that the action taken last week was illegal and based on false statement.

The Board Statement

The four stated:

"We, the members of the committee appointed by Bishop E. S. Rice to try Bishop D. B. Ennis on a charge lodged against him by the Rev. George L. Harris, accusing Bishop Ennis of selling Mother UAME Church of Wilmington to Bishop B. M. Fernandez for the sum of \$1,500, do hereby affirm that the suspension of Bishop Ennis by Bishop E. S. Rice was and is illegal.

"Bishop Rice has no power to suspend Bishop Ennis without the sanction of the committee of nine elders declaring said bishop guilty of the crime involved."

Bishop Issues Communique

Bishop Ennis, in his statement asserted:

"My suspension by the UAME board is false and untrue. The committee appointed by Bishop Rice to try me on the charge of selling Mother UAME Church of Wilmington to Bishop Fernandez refused to serve. Therefore, Bishop Rice, without authority or sanction, ordered by suspension.

"Speaking frankly, my conference is very small—five churches.

Bishop Rice's conference is smaller still—two churches. I depend on business for a livelihood. I am now holding a responsible position with the Lincoln Beneficial Association. I feel as if such an attack will darken my character."

Rev. Henderson Appointed

As a sequel to charges against officials of the UAME Church, the Rev. F. T. Henderson, presiding elder of the Philadelphia District, was appointed supervisor for Delaware, Pennsylvania and New Jersey by a special investigating board on Thursday.

Bishop Ennis of the Delaware District of the UAME Church was suspended by a special investigating board which heard charges of mal-administration of church laws.

The board, consisting of three bishops of the denomination, met at Tabernacle Church to hear charges against several officials of Delaware, New Jersey and New York.

DEC 12 1942

12-1942

Amsterdam Star-News
New York, N. Y.

ELDER MICHAUX BRINGS CHOIR BACK TO HARLEM

Nov. 21, 1942

Elder Lightfoot Solomon Michaux, of international radio fame, comes to Harlem with his "Happy Am I" choir to sing "hell" out of Harlem. Under the auspices of the National Memorial to the Progress of the Colored Race in America, he will conduct a series of broadcasts over station WHN for the purpose of making New York acquainted with the true spirit of the colored American who lives in Harlem.

This part of the city, says Elder Michaux, has been recently indicted because several crimes have been committed by young hoodlums who choose to do their dirty work at a time when the relations are being strained between the white and colored races of America.

"The enemies of our democratic form of government," he says, "are making use of every crime as material for propaganda to divide the different racial groups of our country to weaken our united front. The people of every country in the world have gathered here in this country from their fatherlands, and have proven that all men can live as brothers by living together as one big family, though their manners and customs be different.

"So tune in to station WHN every Sunday evening from 7:30 to 8 o'clock and hear us sing hell out of Harlem. True red-blooded white Americans like President Roosevelt, Willkie, Governor-Elect Dewey, Poletti, Bennett, Senator Meade, Mayor LaGuardia and many others too numerous to mention know the value of the Negro as an American citizen, and are fighting that he might have his place of honor along with all other true Americans."

ELDER MICHAUX

Second Front in Harlem

"burnt this morning myself." The Elder lives well on his followers' contributions, also runs housing projects, an employment agency, the Happy News Café. He denounces Father Divine as the "spirit of the devil incarnate," offers his followers no easy Divine-style heaven or sub-heavens. Instead, he warns them against being overoptimistic: "Some of your mind out of Harlem into Heaven! your pilgrims think when you're buried Amen! You can do it by singing. And I've that you'll wake up as white folks on Resurrection Day. Let me straighten you out on that right now. If you plant an

"Is everybody happy, pilgrims? Yeah! Irish pertater, you don't no sweet per- Yeah! If so, sing Hallelujah, pilgrims! tater vine. When God plants a colored boy, he ain't countin' on diggin' up a

Three thousand Negroes stirred rest-white feller." DEC 21 1942

lessly on their wooden chairs in Harlem's huge Golden Gate Ballroom. The white-robed, white-gloved, white-carnationed Negro choir on the gold-&-blue velvete stage let go with Hallelujah! Hallelujah! The pianist took off. The congregation began to clap to the beat. The clarinet rode away from the melody. A little old Negro woman, her wrinkled neck twitching like a cock's comb, sprang into the air and screamed. All over the auditorium black heads bobbed ecstatically as if mounted on pogo sticks. From the stage rose the voice of the evangelist: "Let me hear them screams, pilgrims! Let me hear 'em!"

Thus, as he will every week for the next year, Elder Lightfoot Solomon Michaux took his famed Radio Church of God from its Washington, D.C., tabernacle to Manhattan "to open a second front against the Satanic kingdom." For singing the devil and hell out of a town, Elder Michaux—self-styled "General of the International Forces of Right against Wrong"—has at least one solid endorsement: successive police chiefs in Washington have declared his preaching reduces crime.

The Elder first felt the call to preach in 1917 while peddling fish near Norfolk. That very night he got some friends together, established a church. Ten years later he moved to Washington. Soon he was broadcasting regularly with his 156-voice chorus, which has been compared favorably with the virtuoso Hall Johnson Choir. For years he has taken over Washington's Griffith Stadium each Sunday night during the summer, drawn crowds of 10,000 to 40,000 with a heavy sprinkling of whites.

DEC 21 1942 Michaux disciples must avoid "rum, rowdy women, slot machines and big talk." But excitement is provided them at the Elder's services. "That was a great mass meeting we had this morning, pilgrims," says the Elder when his congregation has really cut loose. "You can always tell when the Holy Ghost and fire come down, I got

12-1942

EPISCOPAL

New York Times
New York, N. Y.

HARLEM STRUCTURE TO BE A FREE CHURCH

OCT 1 1942
**Long Used by Whites. It Now Is
Opened to All**

OCT 1 1942
St. Andrew's Protestant Episcopal Church at 127th Street and Fifth Avenue, long maintained by white pew-holders in a Harlem neighborhood, will become a free church next Sunday, encouraging all residents of the vicinity to attend its services, it was announced yesterday.

Action to this end was taken at the last vestry meeting on Sept. 18, the announcement said, in the form of a vote to discontinue the rental of pews and sittings. Although the announcement by the church, issued by Royal E. Dalrymple, warden and clerk of the vestry, avoided direct reference to the admission of Negroes to the services, it was learned that the decision of the vestry was taken primarily to make the church more widely serviceable to its area.

Negroes have never been discriminated against by the church in the past, a member of the vestry explained, but they have, nevertheless, hesitated to come to St. Andrew's because they knew it was a "pew" church, where they could take only such places as happened to be unoccupied.

The Rev. Lawrence R. Kelley is to remain as pastor. In line with the new policy, Louis A. Cyrus has been named organist and choir-master, and Archibald Gilkes has been made the new superintendent of the Sunday School. Both of the appointees are Negroes. In addition, Mr. Cyrus has **OCT 1 1942** a Negro choir.

12-1942

New York Times
New York, N. Y.

DIVINE FOLLOWERS BUY RESORT HOTEL

MAR 12 1942

Brigantine, N. J., Structure of
250 Rooms to Be Haven for
'War Refugees' From Cities

Special to THE NEW YORK TIMES.

ATLANTIC CITY, N. Y., March 11—Eighty followers of Father Divine, Negro cult leader, have bought the pretentious Brigantine Hotel in Brigantine, an adjoining resort connected with Atlantic City to the south by a bridge and boulevard. MAR 12 1942

The hotel, according to a statement by John Lamb, Father Divine's secretary in New York City, will be used as a haven for "war refugees" from Philadelphia and Atlantic City, either whites or Negroes, and without discrimination, Mr. Lamb said, adding, "that is a most important point with us." He said it would be operated as a charity. MAR 12 1942

In more peaceful times, Mr. Lamb said, it will be run as a model hotel, observing the rules of no smoking, drinking or swearing. There were various reports of the price, but Mr. Lamb said his understanding was that it was \$75,000, all cash. He said the hotel had cost \$1,250,000 when completed in 1929. It was sold by the Wootton Hotel Company and the deal was consummated at the Philadelphia offices of H. Norman Ball, attorney for the company.

Mrs. Ila D. White of 1887 Madison Avenue, one of the Divine followers, conducted the negotiations for the disciples of the Harlem leader. She paid Robert Ernest, Brigantine tax collector, \$3,500 in back taxes with a wad of \$10 bills taken from a brown paper bag. The hotel contains 250 rooms and baths and is adjacent to a golf club house and a nine-hole course.

The population of Brigantine on an all-year basis is about 600, most of whom are comparatively wealthy people. The Summer figure runs to about 6,000 people. There is no train service. MAR 12 1942

The Divine organization has other resorts for taking care of war evacuees from New York, Mr. Lamb said.

DIVINITE MAY LOSE N.J. HOTEL

MAR 21 1942

ATLANTIC CITY, N. J.

Whites Object to "Father"
Buying Swanky Seashore
Hotel. PITTSBURGH, Pa.

ATLANTIC CITY, Mar. 19—Efforts to re-purchase the 154-room Brigantine hotel facing Atlantic City's famed boardwalk were started here Friday when after a "town meeting" in the Brigantine city hall, City Commissioner John Lloyd issued the following statement: "The unanimous opinion was that the use of the Brigantine Hotel by Father Divine would be seriously detrimental to property values in Brigantine. It was resolved that a group of citizens acting with the commission, would confer with the present owners regarding sale of the hotel."

Residents and owners of swanky summer homes on this exclusive man-made island facing Atlantic City were startled last Wednesday when it was announced that Father Divine, for the cash sum of \$70,000, had purchased the little used 154-bath million dollar hotel through 87 followers after a Philadelphia deal.

WHITE ANGEL
PAYS TAXES MAR 21 1942

In the spring the 10-story structure will be dedicated as the "evangelical Model Hotel and Summer Resort" with smoking, drinking and the usual summer merri-ments barred. After Divine personally inspected the hotel last week, Mrs. Ila D. Hall, a white follower, of 1887 Madison avenue, New York City, appeared at the tax office carrying an ordinary paper bag from which she paid in mostly ten dollar bills the 1941 taxes which amounted to \$3,579.33. Purchase of the hotel, the largest structure on the island came as a surprise to business men who for more than a year have been negotiating with the army to take over the building as a hospital.

FATHER DIVINE

Time

Chicago, Illinois
Worldly Goods

Wealthy Sculptress Gertrude Vanderbilt Whitney decided to tear down the Harry Payne Whitney house—one of the last great mansions left on Manhattan's upper Fifth Avenue. Her husband willed it to her at his death in 1930 but she rarely lived there. A limestone and marble pile with ceilings imported from Italian palaces, a ballroom 63 ft. long and 45 ft. high, it was decorated by the late, famed Stanford White. All its furnishings and every fixture that can be detached will be auctioned off April 29 and 30. Among the furnishings: paintings by Gainsborough and Van Dyck, 35 tapestries.

Father Divine's angels, who last month bought the eleven-story, 250-room Brigantine Hotel near Atlantic City for \$75,000, countered their neighbors' offer to buy it back for \$85,000 with an offer to sell it for \$500,000. The angels' spokesman wrote that "not any of the owners desire to sell for any price whatsoever, but would be willing to do what would be pleasing and justifiable in the sight of God and man," added "we all agree unanimously [the price] is not extortious."

More of the Rothschild's property in France was confiscated by Vichy—this time three great wine-producing estates, including famed Château Lafitte (rare Bordeaux).

Peoples Voice
New York, N. Y.

Father Divine

Opens Center

MAY 30 1942

By WITTIE ANNA BIGGINS

Father Divine's latest dream became a living reality Sunday with the dedication and opening of Peace Center and Nazareth Missions, model home for the aged, church, training school and community center—the \$60,000 edifice located at 13-15-17 W 128 st where thousands of visitors of all nationalities throughout the day inspected the building, and hundreds of special guests from far and near surrounded the banquet table and sumptuously shared the menu of more than 200 courses.

Throughout the day and evening the guests were entertained with a music and literary program interspersed with demonstrations by the Father Divine Youth Group—the Rosebuds, selections from the band, directed by an

efficient woman major, and words of commendation from both selected and volunteer speakers; while a second dining room equipped with microphones carried the program from the banquet room around the communion tables to hundreds of others who chose to dine and refresh themselves after touring the four-story structure.

Among the outstanding speakers were Charles A. McBride, Philadelphia; Professors B. Bauer and E. J. Thorlakson, Brooklyn College; S. Miller, prominent retailer; Rudolph Smith and Mme. Sara Spencer Washington, president of Apex, Atlantic City. Father Divine delivered an address and later performed the dedicatory sermon. MAY 30 1942

The mission of Father Divine was expressed in song and demonstration by Rosebuds who, clad in blue skirts, white blouses and red jackets with V emblem covering the heart, told of his struggle for passing of the anti-lynch bill; our privileges under the Bill of Rights, the Constitution and its amendments; the need for mass production, and necessity of righteous government.

With Mother Divine seated at his right, urging him on, Father Divine proclaimed the patriotic ideals of democratic America and declared: *How can we expect to overcome Hitler in Germany if we don't overcome Hitlerism among our own subjects in this country?* Father Divine's righteous platform is designed to show America the way.

Peoples Voice
New York, N. Y.

FORMER 'ANGEL' SUES AGAIN

Tries Once More to Get \$5,949
From Father Divine

In a new attempt to collect a judgment for \$5,949 obtained more than two years ago against Father Divine, Harlem cult leader, but still "wholly unpaid and unsatisfied," Mrs. Verinda Brown, former "angel" in Father Divine's "kingdom," filed an application in Supreme Court yesterday for an order to compel the cult leader to make installment payments on the judgment.

The application was made under a section of the Civil Practice Act providing that the court may require installment payments based on the reasonable value of the services when a judgment debtor is giving services to a person or corporation without salary or for a salary "so inadequate as to satisfy the court that it is merely designed

to defraud or impede creditors."

William W. Lowell, attorney for Mrs. Brown, said the law was the only recourse left for collection, for while Father Divine's "kingdom" had large properties and income, he denied having any property or income himself.

Peoples Voice
New York, N. Y.

Father Divine Has

Huge Mass Meeting

JUN 6 1942

Rockland Palace, Father Divine Peace Mission, 155 and Eighth ave, was the scene of a large mass meeting at 10 o'clock Sunday where persons of all nations gathered and participated in the discussions.

The meeting was followed by free moving pictures telling the story of the activities of Father Divine and some of his numerous peace mission movements, interspersed with scenes of travel, education and science. Many of these were sound pictures.

Father Divine declared: "Every American citizen can, as well as I, bring forth the Christ to fruition, which will give both Christ and them victory over all Hitlerism and over all enemies to our nation... but we must get rid of Hitlerism within before we can get rid of it externally."

"Fear and threat of Hitlerism has affected not only this nation, but all civilization, although Hitler is commonly known to be a man—believed by the democracies to be filled with the devil. If a man can be filled with such and destroy nations and people by the thousands, and cause bloodshed and inhuman warfare to continue year in and year out, someone must rise up as a rebuttal against such outrages, and HERE I AM! Over and above every criticism of your humble servant, I AM HERE AS A REBUTTAL OF HITLERISM AND ALL THE AXIS, and I shall prove to the world conclusively if the other fellow can rule in a body, God can rule in a body."

"Hitler has caused even our American nation—a peace-loving nation—to be in war unwillingly, but if we will stand together as real American citizens, the spirit of God's actual presence will overcome all Hitlerism."

Constitution
Atlanta, Georgia

Father Divine Works for Pay, Court Rules

JUN 9 1942

NEW YORK, June 8.—(AP)—The state supreme court decided today that Father Divine, self-styled humanitarian, worked for compensation despite his attorney's argument that the Negro religious leader obeyed the scriptural exhortation "go without purse and without scrip and take nothing for your journey."

The ruling was made by Justice Charles B. McLaughlin in ordering Father Divine to pay \$100 a week to Verinda Brown, Negro cook and one-time discipline of the Divine Peace Mission, to settle a judgment obtained against him in 1940.

The judgment was for \$3,937.02 which, with accumulated interest, now amounts to \$5,949.57.

Although attorneys for the Negro evangelist argued that Father Divine did not work for pay and that it was "an insult to his religious convictions" to accept remuneration or donations, Justice McLaughlin said "it is clear from papers before the court that the judgment debtor rendered services as 'pastor' of various unincorporated organizations and the situation is one within the express wording of section 793 of the civil practice act."

It was contended that Father Divine had an income of at least \$1,000 a week.

In obtaining the judgment Mrs. Brown said she contributed the money between 1930 and 1934 upon Father Divine's advice to "store your material possessions for safekeeping in my 'heavenly treasures' where moths nor rust do not corrupt nor thieves break through and steal."

NEW YORK AGE

New York, N. Y.

Father Divine Says He's Leaving Harlem, Will Live In Phila.

Father Divine is leaving Harlem and taking up his official residence in Philadelphia, the City of Brotherly Love, he announced on Sunday, because of the "antagonistic and malicious" attitude that

the people, public officials and press of this city have shown toward him in the past.

The announcement was made before some 1,000 persons who attended the opening and dedication exercises of Circle Mission, Inc., which combines a home for the aged and a church and community center, at 2064 Boston road, the Bronx.

"Because of the maliciousness of the people, through their officials," Divine said, "I have moved my residence from New York City; 1887-89 Madison avenue, has been my private residence set apart by followers for me, for my companion and my staff and those who are co-workers with me. But, because of the disrecognition of those who are in authority of my work and mission, I decided to withdraw my residence from New York City. I am now at 764-72 South Broad street, Philadelphia. That is my residence now.

"But I would have hovered New York City continually as I have been doing for the last ten or twelve years, but they would not."

Divine attributed the rising crime wave in the city to the "prejudiced and malicious representatives of the press and others who desire to ridicule, criticize and try to condemn the truth. And every time an article comes out in the papers criticizing me, violence through crime and mischief takes its rise."

Taking credit for his work, he said that thousands of men have been converted directly and brought into subjection to my teaching and have thrown away their equipments of war and of burglary, crime and vice of every kind, and have endeavored to live soberly, righteously and Godly because of my presence."

He promised to return to New York on Sundays.

Constitution
Atlanta, Georgia

'Disrecognition' of Work Cause Of Father Divine Leaving N. Y.

NEW YORK, July 19.—(AP)—Peoples Voice
ther Divine, Negro cult leader New York, N. Y.

who recently moved to Philadelphia, said today he was forced to change his residence because of the "antagonistic and malicious attitude of officials of New York city."

He would have "hovered" continually in New York but for the "disrecognition of my work and mission," he told about 1,000 followers at the dedication of Circle Mission, Inc., described as a "model home for the aged, church and community center."

The loquacious leader spoke while about 150 special guests feasted on 20 different kinds of meat, five kinds of salad, 11 different relishes, 15 kinds of bread, six kinds of dessert and six different beverages.

Pressed around the table were several hundred onlookers who chanted softly when Father Divine was not talking. Other followers crowded in empty rooms of the mission to hear the speech.

A contributing factor in his move to Philadelphia, Father Divine said was "ridiculing, prejudicial and malicious articles in the press of New York city, criticizing me and my movements."

Declaring that now there was a rising crime wave in New York, Father Divine said "the influence I have had over this big city of New York and the underworld has been second to none. Thousands of men have been converted directly and brought into subjection to my teaching and have thrown away their equipment of war, of burglary, of crime and of vice. Every kind of man has come

to live soberly, religiously and godly because of my presence."

He promised that he would return to New York each Sunday to conduct his ministerial duties

Father Divine Quits New York; Goes To Philadelphia in Disgust

By WITTIE ANNA BIGGINS

Official notice of Father Divine's moving his private residence from NYC to Philadelphia reached here last Wednesday, but dealt a surprising blow to the citizenry in general when Father Divine made public the announcement Sunday afternoon at the dedicatory and opening services of Circle Mission, Inc., a home for the aged, church, and community center, 2064 Boston road, the Bronx.

Father Divine disclosed that "after 10 or 12 years of prejudice and conflicting spirit, caused by the antagonistic and volicious attitude of the people through their officials," he

decided to move from the 50-room residence, 1887 Madison ave, to the Divine hotel, 764-772 S Broad st, Philadelphia, the City of Brotherly Love. Several thousand people attending the dedication, and especially members of the white and Negro press, listened eagerly as Father Divine declared:

"We now can see the crime-wave rising in the city because of these prejudice and volicious representatives of the press, and others who desire to ridicule, criticize and try to condemn the truth and every time an article comes out in the paper criticizing me, violence through crime and volicious mischief takes its rise."

At this point he made the following declaration:

"The influence I have had over the wicked City of New York and the underworld has been second to none, and you all know it. Thousands of men have been converted, and brought under subjection to my teaching, and have thrown away their equipment of war and burglary, crime and vice, and have endeavored to live soberly, righteously, and Godly because of my presence. But there are others who have not adhered to my teaching; yet, by my influence, I have over them, in this community and other communities,

I have curbed crime where I find free access for expression . . . but when the persecution through legality and through legal representatives try to crush me as they did the Christ 1900 years ago, they free the criminals, and try to bind Christ himself."

Thus he concluded:

"For this cause, I free myself from every entanglement . . . and I free millions of others, and give them their real emancipation under God—the freedom about which Abraham Lincoln was speaking."

However, Father Divine had previously assured the audience that his organizations in this city will continue to operate, that he will attend services as usual and will continue to administer to those in need regardless of race, creed, or color.

12-1942
New York Times
New York, N. Y.

FATHER DIVINE

FOOTNOTES ON HEADLINERS

RECORD: Some delving into Congressional memories last week disclosed the fact that Vice President Henry A. Wallace has established a record for voting on legislation. The presiding officer of the Senate casts a ballot only when there is a tie on the floor. The opportunity has come to Mr. Wallace five times since he was sworn in. Four of the five have occurred in the past month; they are attributed to Senate absenteeism. As a comparison, it is said that former Vice President John N. Garner broke only one tie in five years.

There are other ways in which Mr. Wallace is different. On the dais he is flanked by manuals of procedure and precedent, although he rarely consults them. He speaks softly, almost shyly, grins a good deal at sallies from the floor. Observers say he is patient during stretches of debate, alert, most fair. Members go up to him for long aside talks; so do attachés and clerks when there is an idle moment. He has a characteristic habit—he turns over in his hands, like a fast-running hourglass, the handleless gavel that he seldom bangs for order.

HEAVEN: "Because of the disrecognition of those in authority of my work and mission, I decided to withdraw my residence from New York City." With this pronouncement Father Divine hailed by his followers as "God"—last week shook the dust of Harlem from his well-shod feet. For his new "heaven" he chose an old brownstone structure in the decaying area of Philadelphia traversed by South Broad Street. His New York "angels" celebrated the snub to New York with a banquet that included twenty kinds of meats, fifteen vegetables, six desserts. Such feasts



have long marked the career of Father Divine—born George Baker—along with sesquipedalian discourses that leave his followers floundering in a dizzy sense of revelation.

He appeared in New York in 1915, began collecting converts who placed their worldly goods in his keeping in exchange for material and spiritual

guidance. By the Nineteen Thirties he had amassed much real estate, established many "heavens." Eventually some angels revolted, involved the Messiah in litigation. But most remain ecstatically faithful to the Divine slogan: "Peace. It's wonderful!"

SALLY: Representative Beverly M. Vincent of Kentucky argued in Congress last week against a women's naval reserve. He made this sally in referring to a proposed feminine uniform: "You're not going to take \$200 dressing up a girl and then stick her in the kitchen. Then you would really start a war."

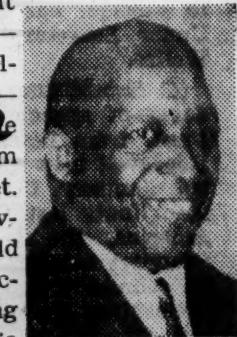
CONSPIRATOR: The government's all-out round-up of spies, saboteurs and fifth columnists proceeded vigorously last week. While secrecy shrouded the military trial in



Washington of the Nazi agents landed by U-boats, the FBI and the Department of Justice, spreading a net from California to New Jersey, arrested almost three dozen more suspects. The largest group—twenty-eight

in number—was indicted for conspiracy to impair "the loyalty, morale and discipline" of the nation's armed forces. The alleged conspiracy, it was charged, had been furthered through distribution of propaganda at Army and Navy posts.

The names included William Griffin, New York publisher; George Sylvester Viereck, once convicted for violation of the Foreign Agents Registration Act; William Dudley Pelley, Silver Shirts leader; Gerald B. Wilrod, Kansas publisher, and one woman, Mrs. Elizabeth Dilling, former Chicago society matron.



Mrs. Dilling wrote "The Red Network" in 1934, a sort of who's who of alleged American radicals. Her index of 1,300 included such names as Mrs. Franklin D. Roosevelt, Mayor La Guardia, Chief Justice Hughes, Jane Addams, Senator Norris. Mayor Hague once praised her book.

WET WHISTLE: The Pelican, a Coast Guard magazine, revealed last week that John Dick, Elizabeth, N. J., seaman, salvaged just one article when his ship was torpedoed—a whistle. Dick placed the whistle in his mouth, blew through it every time he breathed out. After four hours a rescue vessel traced the sound, rescued Dick.

World-Telegram
New York, N. Y.

Father Divine Shakes Dust of Unregenerate N. Y.

Philadelphia His New
Earthly Home; Sees
Crime Wave Here

God, in the dark, portly person of Father Divine, has left New York and moved to Philadelphia, the City of Brotherly Love, to escape the antagonistic and malicious attitude of this city toward him.

The Father, who was christened Major J. Divine, revealed his move yesterday to 1,000 persons in the mixed gathering that attended the opening of Circle Mission, Inc., a home for the aged, church and community center, at 2064 Boston Rd., the Bronx.

With perspiration common to mortal man dripping from his brow, he interrupted a banquet to make his announcement.

'Withdraws Residence.'

"Because of the prejudice and the disrecognition, I have decided to withdraw my residence from New York City," he said. "I would live here continually, but they would continue to antagonize until I withdraw my residence from it."

He is now living at the Divine Hotel, 764 S. Broad St., in Philadelphia, Father Divine said. He formerly occupied a 50-room mansion at 1887 Madison Ave.

His organization here will remain intact, Father Divine said, and he will return every Sunday for services and will continue to visit "the sick of all denominations who desire to have my presence in the time of sickness or affliction."

Predicts Crime Wave.

He predicted a rise in the local crime wave as a result of his absence from New York and said he had an influence over this city and the underworld "second to none."

"Thousands of men have been converted directly and brought into subjection to my teaching and have thrown away their equipments of war and of burglary, crime and vice of every kind and have endeavored to live soberly, righteously and Godly because of my presence," he said.

"So wonderful, Father," the listeners chanted. "So glad, Father. So glad. Ah, yes."

Daily World
Atlanta, Ga

Father Divine To Dedicate New Jersey Estate

By WITTIE ANNA BIGGINS

The millionaire Brigantine, New Jersey estate, over which there was much controversy sometime ago when it was offered for sale to Father Divine, will be formally dedicated Sunday, July 26, as the Brigantine Hotel, Church Chapel and Holy Communion Banquet Hall. The dedicatory and opening services are scheduled for 10 a. m. to 10 p. m., and will include inspection of the institution, dedicatory banquet services, devotional services in the chapel, guest speakers, demonstrations and music by the Rosebuds—Father Divine Youth Group. In spite of the significance of the occasion, Father Divine has announced it as "strictly informal" and "free from offering."

The opening of this Peace Mission follows by a week the opening of the Circle Mission, Inc.—Model Home for the Aged, Church, and Community Center, at 2064 Boston Road, Bronx, N. Y., on last Sunday. This estate was formerly the Gould Foundation Home for Children, and is the second home for aged and community center Father Divine has opened in New York City during the past few months.

These centers contain ideally equipped school rooms for training students in business as well as literary work; while the dormitories for the aged, and those for children are so modern in structure that they serve as model homes for institutional groups. Each home contains a food center with dining rooms where meals are served all day every day for 10c and 15c each.

The Divine Hotel of Philadelphia took on greater significance along with the latest additions to the kingdom when Father Divine took up private residence there Wednesday, July 15. At the dedication of Circle Mission, Inc. last Sunday afternoon, Father Divine assured the citizenry that New York City organizations will continue to operate, with him attending the services as usual.

While his followers received official announcement of his departure last Wednesday, the Sunday announcement came as a surprise to the many visitors among the several thousand persons who attended Sunday's dedicatory services, Father Divine said. "After

He concluded: "For this cause, I free my self from every entanglement...and I free millions of others, and give them their real emancipation under God...the freedom about which Abraham Lincoln was speaking."



Heaven: Father Divine opened his latest heaven in the Brigantine Hotel at Atlantic City recently, marking the event with another of his fabulous banquets. The heaven is open to the "clean-living" public; rooms are \$2 a week, meals cost 15 cents.

ten or twelve years of prejudice and conflicting spirit caused by the antagonistic and volicious attitude of the people through their officials, I decided to move my residence from 1887 Madison Avenue... to 764-772 South Broad Street, Philadelphia."

Members of both white and Negro press heard him declare: "We now can see the crime wage rising in the city because of these prejudice and volicious representatives of the press, and others who desire to ridicule, criticize, and try to condemn the truth, and every time an article comes out in the paper criticizing me, violence through crime and volicious mischief takes its rise."

Father Divine further declared: "The influence I have had over the wicked City of New York and the underworld has been second to none, and you all know it. Thousands of men have been converted, and brought under subjection to my teaching, and have thrown away their equipment of war and burglary, crime and vice, and have endeavored to live soberly, righteously, and Godly because of my presence. But there are others who have not adhered to my teaching, yet, by my influence, I have over them, in this community and other communities, I have crushed crime where I have free access for expression... But when the persecution through legality and through legal representatives try to crush me as they did Christ 1900 years ago, the free the criminals, and try to bind the Christ himself."

12-1942

FATHER DIVINE

Afro-American
Baltimore, Maryland

Whites Say They'll Tear This Boardwalk Down; Father Divine Says, "Go Ahead. If I Need a Boardwalk, I'll Build Another."

MAR 28 1942

MAR 28 1942



Here's the boardwalk in front of the ten-story Brigantine (N.J.) Hotel, six miles from Atlantic City, purchased recently by white followers of Father Divine for \$70,000. The place is beautifully furnished, and first guess is that equipment and furniture alone are worth the \$70,000 Divine paid for the whole works.

The back taxes of \$3,580 were paid by Mrs. Ola D. Hall in ten-dollar bills. One of Father Divine's white followers, who admitted that he was sent down to Brigantine from New York to take charge of the hotel, revealed that Divine plans to move into his new heaven immediately.

News that Father Divine had purchased the hotel, which is the largest building on Brigantine Island, alarmed white citizens. The town commission voted to tear down the boardwalk shown above on the ground that a recent storm had torn away a part of it anyhow.

The boardwalk runs seven miles along the waterfront and connects stores and hotels with the pier seen in the picture above. On the pier are sold drinks, bathing suits, etc.

Boardwalk Not Important
The commission said it would cost \$40,000 to repair the boardwalk. Father Divine's followers said they could do it for \$2,000. The commission said it would tear the whole boardwalk down. The Divinites said, "Go ahead. Father Divine has everything. What's \$40,000 to him? If he wants a boardwalk, he'll build one."

The boardwalk runs past the hotel, but isn't important to Divinites, who will make the hotel supply all their simple needs. AFRO reporters took a gander at the ten-story building, its dining rooms and kitchens and 154 bedrooms with tile baths.

Rent \$2 a Week
Divine representatives said the rooms would be rented to followers for \$2 a week and meals

Chicago, Illinois
Father Divine's angels, 80 of them, bought an eleven-story seaside hotel near Atlantic City, planned to use its 250 rooms (with 250 baths) as a haven for war refugees, providing the refugees stayed away from liquor, tobacco, bad words and gambling. Purchase price: \$75,000 cash. Two days after the news was published, wealthy white neighbors began to talk of buying it back for \$85,000.

Divine's Cult Would Resell Hotel—at 614 Per Cent Profit

By the Associated Press

BRIGANTINE, N. J., April 7.—Members of Father Divine's cult who recently bought the skyscraper Brigantine Hotel in this seashore island community for \$70,000, have offered to sell it to local residents for \$500,000.

City Commissioner John Lloyd, Jr., announced today he received the offer from Ila D. Hall of 1887 Madison Ave., New York, one of the purchasers, in response to urgent pleas by a group of local taxpayers for an opportunity to buy the property.

The beautiful 11-story structure in the center of this community of middle-class white families was built in 1927 at a reputed cost of \$1,000,000. Father Divine's followers paid \$3400 in back taxes with \$10 bills taken from a brown paper bag and changed the building's name to Model Evangelical Hotel and Summer Resort.

The offer is out of the question and an insult to our intelligence.

Lloyd had a copy of a letter from Ira A. Hall, 1887 Madison avenue, New York, one of the purchasers, which said Brigantine residents could have purchased the building at the \$70,000 price, "so why should we turn around and sell it back to them at a price less than that for which we could purchase another suitable place."

The letter explained further that the decision of the cult members who purchased the hotel was unanimous against selling but Father Divine advised they could appease the would-be purchasers so long as the cult received what it considered a fair price for the prop-

This \$500,000 offer didn't even

WON'T PAY \$500,000 FOR DIVINE'S HOTEL

By RANDY DIXON
(Staff Correspondent)

BRIGANTINE, N. J., April 16—Urgent pleas by distraught local white residents of this exclusive beach resort to repurchase the 11-story, 154-room Brigantine Hotel from the cult of Father Divine seem doomed to failure.

The hotel, now named the Model Evangelical Hotel and Summer Resort, cost \$1,000,000 to build in 1927. The cult bought it recently for \$70,000. It has no desire to sell, but will do so for \$500,000, City Commissioner Lloyd, Jr., revealed this week.

"This offer doesn't even include the furnishings," said Lloyd. "It is

erty. The letter revealed that the cult could purchase another property, not so far from Brigantine, that it considers as suitable as the Brigantine Hotel. This property was built at a cost of \$2,500,000 and the cult could buy it, the letter stated, for \$600,000. "You cannot preach the gospel of good tidings by segregation and oppression," the letter warned, "our only aim is to bring to fruition the Christ principle, that all might be blessed and prospered."

The letter came as a result of a round-table discussion in Divine's office at Tarrytown, N. Y., between Mayor Vincent S. Haneman, Commissioner Lloyd and E. O. Parrish, of Brigantine and Divine. In the meantime work continued unabated in renovating the interior of the hotel. Strict rules against visitors, even newspapermen, are being enforced. A watchman is constantly on guard to intercept anyone seeking to enter the premises.

New York Times
New York, N. Y.

Brooklyn College Professor Follows Father Divine

By JAY NELSON TUCK,
World-Telegram Staff Writer.

Edward Thorlakson, professor of speech at Brooklyn College, is a follower of Father Divine, the Harlem Negro who is called God by his followers.

Prof. Thorlakson, who is white, has been active in Father Divine's movement for two years, he said today at the college, and has been a regular attendant at Harlem meetings, a frequent visitor to the various Promised Lands and a speaker at many functions.

Prof. Thorlakson is of Canadian birth, he said, and spent the four years of the World War in the Canadian army. Ever since then, he said, he has been looking for the true meaning of religion.

"I tried occultism, metaphysics, Christian Science; I read Tolstoi and Gandhi," he said. "The churches I found horribly empty and depressing and I had learned through my analysis of society that people do not practice the Christianity they profess."

"At a great crisis in my life—the death of a very dear friend in Chicago—a follower of Father Divine came into my home and it was just as if Jesus Christ had walked in. All the gloom lifted. He suggested that I drop in at meetings when I came here."

"I did and my first impression was that here was the Bible come to life again. There were all the symbols and there were people rejoicing in God, drawing inspiration from Him."

"I didn't get much out of it, but I did get something of the spirit of cleanliness. I kept coming back and I found that here were people living Christianity—actually living it."

He went to the Promised Lands, Prof. Thorlakson said, and there he found rest and peace. Father Divine does not own them, he said, and, in fact, owns nothing himself.

"Suppose you and I were doing this—living the Christian life," he said. "We could get together and open a restaurant, but we'd charge evangelical prices, 15 cents for a meal and 50 cents for a bed for the night. I've slept in palaces for that."

"I found out by going there with an open mind why civilization has failed to live up to Christ," he said. "We have failed

to follow the first injunction, to live the truth as we see it. That way it is possible for men and women to live like brothers and sisters."

Father Divine disapproves of liquor, tobacco and sex. Prof. Thorlakson, a married man and a father, said that through the movement he had overcome his desires for all three.

"I came to this country and found Americans united on two things, prejudice against Jews and segregation of Negroes," Prof. Thorlakson said. "We must end that attitude if we are to win this war. Our prejudice against Negroes is a powerful weapon for Axis propaganda and that's just what Father Divine has been saying right along—we must end white arrogance."

Prof. Thorlakson explained why his followers call Father Divine, God. God, to him and to them, he said, is simply the highest thing they have yet found.

Lives Changed.

"When I look for the infinite I get the image of Father Divine," he said. "I get that smile. When I see his graciousness, when I sit at that communion table . . . well, I feel like Pontius Pilate when he faced Jesus and said 'I find no fault with this man.'"

Prof. Thorlakson said Father Divine had changed the lives of many of his followers and that was why many of them changed their names—to make a complete break with the past. He himself had not adopted a new name, he said.

"I've seen the most amazing healings take place there, plenty of them," he said. "I've seen people throw their guns away, give up dope, prostitutes cleanse their souls. I've seen debts paid—you ask the Consolidated Edison company about that—and the city admitted it saved \$25,000,000 on Harlem relief due to Father. It's a glorious, wonderful experience and it makes all men brothers."

Commercial Appeal
Memphis, Tennessee
Harlem Mahatma

Dishes Out Turkey

NEW YORK, May 24. (AP)—Sitting in a red plush chair beneath a picture of himself labeled "God" in gold leaf, Father Divine opened a new "heaven" Sunday for his Harlem followers with a "call to the colors."

Responded his sisters and brothers, rosebuds and crusaders:

"We're so glad, Father darling."

The negro leader tapped a brass clip bearing the initials "U. S." on his lapel. His voice rolled out to the 1500 followers there:

"I now call on those who are lame, halt, and blind—socially, financially, or politically—to sit down at my communion table. I am sure I have hundreds of thousands of followers who will not ignore my call, or my call to the colors."

The followers shouted with joy, and then sat down to a turkey dinner in the \$60,000 five-floor community center, which will be used as a day nursery, low-cost restaurant, home for the aged and training school.

Over the banquet table was suspended a neon sign reading "God's Holy Communion Table."

Constitution

Atlanta, Georgia

Father Divine
Gives Harlem
New 'Heaven'

1,500 Followers Shout
at Opening of Community Center.

NEW YORK, May 24. (P)—Sitting in a red plush chair beneath a picture of himself labeled "God" in gold leaf, Father Divine opened a new "heaven" today for his Harlem followers with a "call to the colors."

Responded his sisters and brothers, rosebuds and crusaders:

"We're so glad, father darling."

The Negro leader tapped a brass clip bearing the initials "U. S." on his lapel. His voice rolled out to the 1,500 followers there:

"I now call on those who are lame, halt and blind—socially, financially or politically—to sit down at my communion table. I am sure I have hundreds of thousands of followers who will not ignore my call, or my call to the colors."

The followers shouted with joy, and then sat down to a turkey dinner in the \$60,000 five-floor community center, which will be used as a day nursery, low-cost

restaurant, home for the aged and training school.

Over the banquet table was suspended a neon sign reading "God's Holy Communion Table."

Afro-American

Baltimore, Md.

200-Item Banquet Opens

Combination Divine Center

NEW YORK—Father M. J. Divine has extended the scope of his international system of heavens.

The latest addition, dedicated at 13 W. 128th Street, Sunday, with a 200-item banquet, includes a fully equipped school, employment agency, home for the aged and a church at which no collections are taken, in addition to the customary economical dining facilities.

Divine calls it the Peace Center and Nazareth Mission's Home for the Aged, Church and Training School. Legal ownership of the five-story, \$60,000 institution is with the Peace Center, Inc., 152-60 W. 126th Street, and the Nazareth Mission, Inc., 36-38 W. 123rd Street, both said to be organized under the religious corporation law.

Wide Training Offered

The training school provides a full list of business and home economics courses. No fees are charged by the employment service, either of employees or employers. The surrounding grounds provide a children's playground and park for "unemployed and needy persons."

An eight-page menu was required to list the variety of items served at the dedicatory banquet, and there was no apparent shortage of sugar. There were 120 guests in the first group seated.

Music was furnished by a uniformed chorus of teen-age girls, some of them white, known as Father's Rosebuds.

Daily World

Atlanta, Ga.

Divine Opens New
\$60,000 Heaven

MAY 28 1942

Angels Sit Down
To Turkey Dinner

NEW YORK—(AP)—A new \$60,000 "heaven" was opened here Sunday by Father Divine in person.

Sitting in a red plush chair beneath a picture of himself labelled "God" in gold leaf, he said:

"I now call on these who are lame, halt and blind—socially, financially or politically—to sit down at my communion table. I am sure I have hundreds of thousands of followers who will not ignore my call, or my call to the colors."

Responded the assembled angels:

"We're so glad, Father darling."

The angels sat down to a turkey dinner in the five-story community center which will be used well as a day nursery, restaurant, home for the aged and training school.

Time

Chicago, Illinois

Small Fry. In Los Angeles, police jailed Alvin F. Payne, 56, a Negro janitor, for failing to register for the draft. Payne said he was too young, explained that after entering a Father Divine heaven, he had been reborn as Jacob Israel, aged 6.

4-1-21

12-1942
Afro-American
Baltimore, Md.

5,000 Take Peek at Divine's Swanky Eleven-Story Hotel

Cult Leader Says This Is Just a Sketch of
What He Can Do; Place Cost a Million;
All 150 Rooms Are Filled

ATLANTIC CITY, N.J.—The public got its first peek at the inside of Father Divine's swanky eleven-story ocean-front hotel at Brigantine Beach on Sunday, and nobody was disappointed. It was all the advanced reports pictured it, maybe a little bit more,

However, an over-zealous Divine disciple, bent on a pictorial record of the OUTSIDE of the imposing-looking brownstone building for readers of the cult's official journal, the New Day, ran afoul of the Coast Guard rules banning beach photographs, and he and his camera were promptly lodged in the Atlantic City hoosegow for the once-over by the FBI.

Place Cost a Million

From early morning until late at night, some 5,000 followers of the stocky little evangelist, doubting Thomases, and the just plain curious, roamed through the luxurious Brigantine Hotel which was erected fifteen years ago at a cost of a million dollars and which was snatched up in March by Divine worshipers for \$75,000.

Incarceration of Brother Devout, the New Day lensman, a cloudburst around noon, and sudden disruption of the beach lighting system, were the only unscheduled events that cropped up. The rain didn't last long, neither did the power blackout and John Lamb, the leader's secretary, said that he and the Rev. Mr. Divine would confer with authorities the next day enant Devout's release.

Amplifiers Used

Main activities of the day were banqueting and listening to the messages of Father Divine in the main dining room on the mezzanine floor. Amplifiers carried the leader's words throughout the

salads, 9 kinds of jellies and jams, 7 different fruits, 6 kinds of beverages.

Just a Sketch

All of this, Father Divine told his followers during one of his speeches, was "just a sketch" of things to come. "What good is a god," he asked, "who cannot give comfort and convenience?"

Every American citizen is entitled to economic independence, he declared, and his celebration showed he was guiding them to economic security. His purpose on earth, the Rev. Mr. Divine said, "is to lead you from poverty, discrimination, and isolation. That I shall do."

Apparently still rankled over the manner in which he said recently the daily press made light of his religious efforts, the cult leader, who moved his headquarters to Philadelphia last week in protest against the "prejudiced" treatment by New York courts, pointed out that no person who lived according to his teachings was on relief or a law violator.

"Yet for all this," he thundered, "I am criticized. But I am not discouraged nor will I stop until I have demonstrated my work from land to land."

Song services for the occasion were led by the Rosebuds, a group of young girls clad in white, who were clustered around Divine during the banqueting. Most popular numbers were "It's Good to Be Here Around the Body of the Lord" and "Thank You, Father" sung to the tune of "Anchors Aweigh" and accompanied by napkin waving.

All Rooms Filled

Reservations for the 150 double rooms at the hotel were closed out early Sunday. Renting for \$2 per week per person where once the charge was \$6 a day and up, all the rooms have baths with salt-water faucets and all have ocean view.

Meals sell for 10 and 15 cents in the public dining room that once was an elegant cocktail lounge named the Treasure Room by the former owners. And the swanky adjoining Buccaneer Bar now dispenses nothing stronger than soft drinks, tea, coffee, cocoa and milk.

While the upstairs dining room, that will henceforth be used only on special occasions as a banquet hall, was jammed Sunday, the public dining room on the ground floor was also crowded to capacity.

city. Service downstairs was cafeteria style.

Place Tastefully Furnished

The entire hostelry is tastefully furnished and the former owners did not apparently strip the place as was reported.

The lobby, another bar (soft drink now) and a women's lounge are also located on the first floor. Only wall hanging noted was a picture of Father Divine in a life preserver on the mezzanine on which was printed "God, Preserver of the World."

The leader's suite is on the third floor facing the ocean and looking out at the gambling casino at the end of the hotel pier which will be a gambling casino no longer but a meeting room and auditorium.

On one side of the hall, the Rev. Mr. Divine has his bedroom and an adjoining study and on the other side what will serve as an office and a private dining room. A veranda is also for his use.

Gas Rations Cut Crowd

It had been estimated that 15,000 persons would make the celebration trip, but followers blamed the gas rationing for the attendance. Those who did get there came by bus, truck, automobile and train from Philadelphia, New York and as far away as Connecticut. The bus service did the largest business.

Journal and Guide Norfolk, Virginia

Bishop Grace And Relatives In Tidewater

New York Band In Party; In Norfolk Wednesday Night

NEWPORT NEWS — Bishop Charles Manuel Grace, founder and titular leader of the House of Prayer for All People, was given a rousing reception by his local followers and invited guests when he visited a local church Tuesday night of last week, accompanied by one of his relatives from New Bedford, Mass., and other relatives from New England.

NEW YORK BAND

A special attraction was the performance of the well trained band of Grace musicians from the church in New York, many of whom were visiting a section of Virginia for the first time.

The local pastor, Elder Arthur A. Price, who is crowned "Convocation King" for his progresses, the services and special program featured a number of elders of the church in Georgia, North Carolina, District of Columbia, and Virginia.

New York are

New York. N. Y.

Court Holds Divine In Contempt For Not Paying Up Judgment

Supreme Court Justice Bernard Botein ruled Thursday that Father Divine, Harlem cult leader, is in contempt of court for his failure to comply with a previous Supreme Court order directing him to pay \$100 a week in satisfaction of a judgment.

William Lowell, counsel for Verinda Brown, former "angel" of the Divine "kingdom," who obtained the judgment for \$5,949, declared that he would serve Justice Botein's order on the attorney for Father Divine, and that unless payments are begun within the specified time, criminal proceedings will be brought against Father Divine.

Mr. Lowell said that the failure of Father Divine to comply with Justice Charles B. McLaughlin's order for payments of \$100 a week on the judgment was "a deliberate contempt of the Court's order."

Defense attorneys argued that Father Divine received no compensation for his services, but received only "food, clothing, lodging and other necessities of life for his work."

"Although an appeal had been taken to the Appellate Division by attorneys for Father Divine, he has failed to obtain a stay of the provisions of the order," said Justice Botein. "The Appellate Division granted him a stay upon cer-

tain conditions, with which he has not attempted to comply. Under these circumstances, I have no alternative but to grant the motion to punish Father Divine for contempt of court because of his failure to make the directed payments."

Afro-American
Baltimore, Md.

Gum and Tobacco Tabooed as Divine Opens Beachfront Hotel

Blackout Curtains in Place; Lights Go Out
as Father Puts Shade Up; Cop Answers
1500 Questions, Goes to Bed Saying
"It's Wonderful!"

ATLANTIC CITY, N.J.—Conspicuous by absence at the formal opening of Father Divine's Brigantine Hotel, Holy Communion Hall, and Church chapel, Sunday, were chewing gum and smoking.

Anyone used to crowds becomes accustomed to gum chewing motions, especially where women are gathered, and a stranger visiting a Divine congregation will suddenly realize that something is missing.

It was known that smoking was forbidden and a follower explained that gum is also on the taboo list although the leader has not verbally laid down a rule.

The hotels operated by the followers of the Rev. Mr. Divine are probably the only ones in the world where not one ash tray can be found.

Shade Up—Lights Out

It might have been a coincidence and it might not, but the following is reported without comment:

A white news photographer was angling for a shot of Father Divine sitting at the banquet table and didn't like the lighting. So he sent his assistant to ask the disciple hovering behind the cult leader and waiting on him only, to pull down the window shade directly behind Father Divine. The disciple complied.

Looking up, the evangelist who has a personal feud on with the daily press for the manner in which he charges they attempt to burlesque his work, took the situation in at a glance. He did not give any orders. He got up himself, walked to the window and yanked the shade up rather wrathfully.

At the exact moment that the Rev. Mr. Divine sent the shade upward, all the lights in Brigantine went out.

John Lamb Busy

Busiest person at the opening was John Lamb, a white follower, who has been Father Divine's secretary for the last twelve

years. Lamb, it can be stated without exaggeration, was everywhere at once. If you left him at the banquet table and wandered down stairs, you'd run in to him. If you saw him on the eighth floor and took an elevator down to the mezzanine, just bank on Lamb hurrying by.

Followers were extremely polite to visitors, so courteous in fact that at times it was embarrassing. Like the aged woman who sprang from her seat and insisted that the writer take it. Just for the record, he didn't, although he had been crushed in the standing jam of humanity at the entrance to the banquet hall for two hours and was seeking surcease for aching dogs.

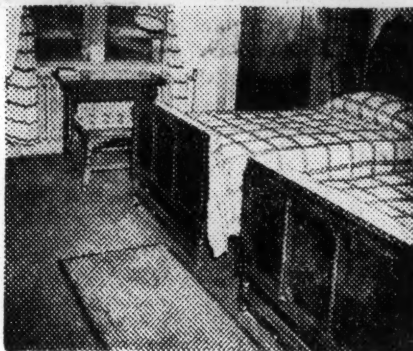
The Brigantine policeman assigned to direct traffic and parking at the hotel was a very fine guy, too, and never lost his patience after telling about 1500 persons the same thing—where to catch the bus. He heard "Peace" and "Thank You, Father" so much that late that night he was saying "Peace, and the bust stop is one block down."

Speaking of the bus stop, it was located in front of the one-story city hall and Divine followers monopolized the benches there all day. The hotel is the largest thing on Brigantine and can be seen five miles away.

13 Stenographers

Usually, there are six stenographers handy to take down in shorthand everything Father Divine says but Sunday there were thirteen counted taking notes.

There was an interesting sign on the wall of the banquet hall. It read: "Crush Hitlerism at Home. Pass the Anti-Lynch bill. Do it now."



SAMPLE HOTEL BEDROOM

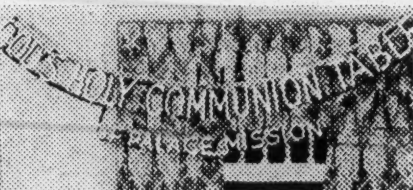
For those who have been wondering about the policy of the new hotel, it is the same as all other Divine establishments, women and men sleep on separate floors—married couples not excepted.

Western Union Boys

BALTIMORE.—Western Union announced today (Tuesday) that it will employ colored boys for delivery service here.

He had been working until 4 a.m. putting up blackout shades but the pleasant-faced, middle-aged secretary never lost his good nature although everybody was looking for him, and every slight hitch or difficulty called for his personal attention.

Father Divine sat looking into the cross arm of the H-shaped banquet table. Directly over him was a pink neon sign reading, "God's Holy Communion Table of Palace Mission." In front of him was a sterling silver service initialed "F.D." as was most of the china-ware.



PINK NEON SIGN

The chair to his right was empty. It was reserved for Mother Divine who left Tarrytown, N.Y., for the hotel opening but did not arrive for some unknown reason. On Divine's right

sat gray-haired Ascension Olivet, the white follower who will manage the huge new hostelry, cheapest in the world for the attendant luxury.

All of the plates and platters were handed to Father Divine first to be blessed. On the platters, he stuck a serving spoon and passed it up or down the table. When he was out resting, Miss Olivet placed the silver on the platters. NOTE: There were 175 items on the menu. Add to this the various individual dishes and the number of platters necessary to feed about 2000 people.

Swing Band of 35

A band of about thirty-five pieces played in the chapel room located on the mezzanine floor during the afternoon. There was some music that could be classed as hymns, some semi-classics, and some that under no condition could be termed anything else but swing.

Kansas City, Call
Kansas City, Mo.

Capacity Business at Father Divine's Hotel

ATLANTIC CITY, N. J.—(ANP)—Father Divine's Brigantine hotel, the palatial hotel taken over by the Divine group sometime ago, is doing a capacity business with booking taken straight through Labor Day. No rooms are available in the huge house at any time until after that date.

With a minimum charge of \$2.00 per person per week, although men and women are separated and sleep on different floors, the house insists on two persons in a room. It is reported that several of Atlantic City's leading citizens are domiciled at the hotel, where they are assured of peace and quiet.

Cars from surrounding states fill the parking space in the area adjacent to Brigantine with the dining room doing a rush business at all hours. Some five or six miles from Atlantic City itself, the new rush of business at the hotel has caused the bus company to put on additional buses to accommodate the crowds who go right from the station to the hotel.

Daily World
Atlanta, Ga.

'Divine's' Hotel Doing Big Business

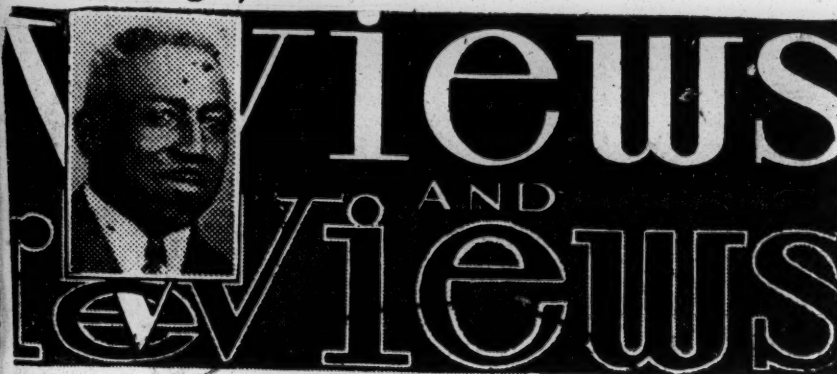
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12-1942
Pittsburgh Courier
Pittsburgh, PA.



By GEORGE S. SCHUYLER

(This column represents the personal opinion of Mr. Schuyler
and in no way reflects the editorial opinion of
The Pittsburgh Courier.—The Editors)

SEP 12 1942

When leaders are mentioned, it is singular that one never hears the name of Father Divine! Many people have been hailed as minor Napoleons simply because they were unusually vocal and had a small following. Several colored folk have been given Spingarn and Harmon medals for winning the praise of white folks or for making a good effort. Some top white folks have won the Nobel Peace Prize for ambitious plans that failed to bring peace. The New Deal has been universally lauded for its achievements, although it has solved none of the major problems of the nation. But Father Divine, with numerous and notable accomplishments to his credit, is seldom mentioned save with derision.

SEP 12 1942

Ten years ago Father Divine was just a neighborhood nuisance, as unknown as a black ensign in the U. S. Navy. Today he is an international character, with converts from Australia to Switzerland saying "I Thank You, Father," and not meaning the Creator in the celestial realm. When American soldiers in New Guinea take a Japanese prisoner, he is more than likely to yell, "Peace. It's Wonderful!" It is hard to find a person who has not heard of Father Divine. The obvious reason for his fame is that he really has a great message and program for the world. He is doing in a small way through the gospel of love, clean living, economic co-operation and honesty what the whole world must do if it is to be saved from extinction. After all, there is no greater program for human happiness than the Ten Commandments. Beside them the Social Contract, the Declaration of Independence, the Magna Charta, the Fourteen Points and the Atlantic Charter pale into insignificance.

Unlike the vast majority of preachers, priests and prophets, Father Divine ACTUALLY believes in the Gospel and the application of its teachings to everyday life. This is startlingly unique in a hypocritical world calling itself Christian and thus libeling Christ. Father Divine believes that the people (not buildings) are the church and that the business of the church is not to preach hatred, prejudice, intolerance and division, but love, kindness and compassion. He believes people should pay their debts, live on a cash basis, not quarrel and fight, give up carnality, stop lying, stop trying to surpass each other, and achieve security in goods and spirit, brotherly understanding and co-operation. Had people listened to his plan for righteous government and adopted it, the world would be peaceful and prosperous today.

SEP 12 1942

Father Divine came to Harlem in the depths of the depression.

FATHER DIVINE

People were hungry, so he fed them. No cards to fill out. No embarrassing questions to answer. No petty officials to keep you standing in line. You just sat down and ate. This made poor people—poor in body and in spirit—happy. They sang and shouted, while those who despised them ridiculed the activities.

People were shelterless and ragged and shoeless. They came to Father Divine. He cared for them. People were sick of the strife, struggle, hatred and grasping prevalent everywhere. They came to Father Divine, where everything belongs to all; where love—spiritual love—prevailed and all were equal. If they had money, they gave it all for the common good. If they had none, they gave only their allegiance to the letter and spirit of the Gospel. Here there was no invidious color distinction. People of all colors ate, sang, prayed, worked and lived together. So-called race was discarded and forgotten.

What American church has attempted this, let alone achieve it?

SEP 12 1942

It should be a revelation to so-called Christians that Christianity can really be practiced and, moreover, be successful. Through economic co-operation with a Christian basis, Father Divine's followers own scores of tailor shops, restaurants, shoe shine parlors, express companies, clothing factories and other economic enterprises. They own many estates in the fertile Hudson River valley where Negroes once slaved for the Patroons. They own numerous Heavens from coast to coast. They own the only decent hotel in Atlantic City where Negroes are accommodated and not robbed. They have little Heavens for children—colored and white children together.

Humanity can only be saved through faith, through belief in some great ideal which is a burning reality and for which they will sacrifice everything. Christianity has not saved humanity because it has seldom been practiced. We have ignored the Sermon on the Mount, so we perish in body and soul while pursuing gods we know to be false but which we are too craven to repudiate.

Father Divine steers a new-old course, the familiar, repudiated Christian course. He has made tens of thousands follow him, bringing them peace, loving kindness, prosperity and happiness. Who else has done more, or even nearly as much? And yet there are people who laugh!

New York Times

New York, N. Y.

FATHER DIVINE HELD

IN COURT CONTEMPT

AUG 14 1942

Failed to Pay \$100 a Week on

Judgment as Ordered

AUG 14 1942

Supreme Court Justice Bernard Botein ruled yesterday that Father Divine, Harlem cult leader, is in contempt of court for his failure to comply with a previous Supreme Court order directing him to pay \$100 a week in satisfaction of a judgment.

William Lowell, counsel for Verinda Brown, former "angel" of the Divine "kingdom," who obtained the judgment for \$5,949, declared that he would serve Justice Botein's order on the attorney for Father Divine, and that unless payments are begun within the specified time criminal proceedings will be brought against

Father Divine. AUG 14 1942

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"Although an appeal had been taken to the Appellate Division by attorneys for Father Divine, he has failed to obtain a stay of the provisions of the order," said Justice Botein. "The Appellate Division granted him a stay upon certain conditions, with which he has not attempted to comply. Under these circumstances I have no alternative but to grant the motion to punish Father Divine for contempt of court because of his failure to make the directed payments."

"Father" Divine

Works Miracle

Nashville Globe

ATLANTIC CITY, Dec. (ANP)—

There are at least several more persons who are beginning to believe that Father Divine is just that—divine.

His latest exploit has caused the faces of several white businessmen to turn a glowing red. And observers of his "wonders to perform" are still flabbergasted at the tricks the little man carries up his sleeves.

Father Divine purchased the fashionable Brigantine hotel last summer originally built at a cost of \$1,000,000, for the low price of \$73,600, and threw the summer resort crowd into the worst kind of confusion. Complete horror was evinced when the religious leader opened rooms to all callers at \$2 a head.

A group of shocked merchants decided to "buy" the little fellow out. Father Divine, astute business man that he is, agreed to negotiate because his slogan is "Peace." Negotiations were abruptly halted however when the minister asked without benefit of a smile a sale price of \$500,000.

Appeals were made to tax officials to hike the "take" in taxes on the property to \$500,000 in a last desperate effort to be-devil the man known to thousands as God.

Suit was instigated against the spiritual leader and all the Divinites turned up in court to witness more miracles by their "Father." They were not disappointed when Divine befuddled, confused and generally with characteristic mysteriousness played havoc with the enemy's plane. As any "Angel" will tell you "It was truly wonderful."

Nashville, Tenn.

Amsterdam Star-News
New York, N. Y.

Father Outsmarts Foes; Offers Hotel to Army

Tax Suit Flies Out Window, at Least For Duration, and Jersey Whites Upset Again

ATLANTIC CITY, N. J.—There is always someone trying to outsmart Father Divine and in turn getting all confused, mixed up befuddled and in short, outsmarted himself.

It's truly wonderful. The astute little cult leader has "gone and done it again."

Last summer Divine purchased the Hotel Brigantine, originally begun in court. But lo, and behold, built at a cost of \$1,000,000, for a before the business men could rub marked down price of \$73,600. More their hands with expectant glee over snooty residents of the "World's the harm they had done, Divine Playground" didn't like the idea of again outsmarted them and that is Divine moving in on the scene and the point of this story which is one especially because he began offer-of those stories which makes editing hotel space to clients for a tors cuss because the lead is to be typically Divine low-cost rate of \$2 found in the final paragraph.

weekly. So a group of business men The payoff is—on Monday Father in Atlantic City banded together Divine offered the Brigantine Hotel and offered to buy back the hotel.

Willing to Sell

Ever ready to do business, up pops Divine with the reply that sure, they can buy his hotel—at his price, which turns out to be \$500,000—and that, minus the furniture.

Well, negotiations stopped right there and the irate business men scratched their heads to think of a way to confuse the issue further. Their next inspiration is to appeal to tax officials to increase Divine's taxes on the building from a \$23,650 assessment to the \$500,000 which he

Tribune
Philadelphia, Pa.

Patriotic "Father" Spurned \$10,000 Offer From Govt.

By YVONNE GREGORY
Staff Correspondent

ATLANTIC CITY, N. J. — Always one step ahead of his would-be adversaries, Father Divine announced, Sunday, thru Louis M. Mallin, counsel for the owners, that Brigantine Hotel would be turned over to the U. S. Government for use of the Coast Guard without compensation.

This latest development in the brief since its acquisition by the present but turbulent history of the Hotel owners, throws a monkey wrench

into attempts by Brigantine residents to force Divinites off the property by raising its assessment from \$23,000 to around \$250,000.

Assessment Hiked

The hike in assessment was made by the city assessors, and Mallin charged that it was done after the time for assessing in 1941 had passed. Mallin, however, took no active part in the appeal before the County Board of Taxation, because he claimed that the board had no jurisdiction.

No decision has been announced as yet on the appeal, but the patriotic gesture of the Hotel owners, made public Sunday, takes the sting out of any unfavorable pronouncement that might be made by the County Board. The ownership is vested in some 60 persons, many of whom have invested their life's savings in the property, according to Mallin.

It had been rumored that the government was willing to pay \$10,000 or rental of the property, but the report could not be confirmed. Another report, also unconfirmed, said that the Coast Guard intended to use the Hotel for officers' training.

The following statement was made by Mallin when he announced the voluntary patriotic gesture of the owners:

"For several weeks now, the representatives of the U. S. Government have been negotiating for the rental of the Brigantine Hotel in which the Church of Father Divine is located and in which his mission is practiced. It was not within the providence of Father Divine nor of the trustees of the church to negotiate for the leasing of the property because the property belongs to a great number of individuals who purchased it and gave the church the right to the use of the premises as long as the church required it.

"At a meeting of the trustees called by Father Divine last week, the church was willing to relinquish its right to the use and possession of the premises so that the owners might feel free to negotiate with the government. I have been authorized, on behalf of the owners to say that they are ready and willing to turn over the possession of the premises to the U. S. Government for the use of the Coast Guard for the duration of the war without any compensation. This they gladly do with the feeling that it will help in the war effort so that the realization of a true democracy to all men will more quickly be realized."

Journal and Guide
Norfolk, Virginia

With A Grain of Salt

DEC 12 1942 By ARTHUR P. DAVIS

THERE was a common saying among the folk last year that three men in the world were in a special class by themselves—Joe Louis, Hitler, and Father Divine. Because of his enlistment Joe Louis has temporarily dropped from public notice. Hitler, the second, is gradually being removed from his eminence by Russia and the other United Nations. Of the three, Father Divine is the only one whose magic remains untouched by the debunking hand of time.

Recently Father Divine sprang another of his well-timed surprises by offering his \$75,000 hotel (paid for in cash) at Brigantine, N. J., to the government, rent free, for use as a coast guard training unit. This may be a gesture of patriotism on the part of the cult leader. It may also be a superb stroke of strategy. As I understand it, Divine faces a suit from the real estate men who want to get him out of the area. But whether it is patriotism or strategy, it is also a grand bit of showmanship which shows the imaginative genius of the man.



DR. DAVIS

Father Divine Shrewdly Silent

The press has had a Roman holiday with Father Divine. We have laughed at his strangely worded letters; we have burlesqued ad nauseam his famous "peace" slogan; and we have ridiculed in every conceivable way his followers' idea that he is God. And Father Divine, knowing that all this was good advertisement, has shrewdly kept silent. As a result, the Divine saga has grown by leaps and bounds. Instead of laughing Divine away, we have laughed him into success; for our stories about him have captured the public imagination.

It is high time, I believe, that we stop making fun of Divine long enough to see that among other things the man has true business genius. When one considers what he has done in the matter of organizing small Negro business in and around New York, when one sees the dozens of coal wagons, bootblack stands, second-hand clothing stores, and restaurants bearing his name and slogan, there is no cause for laughter. Some say he is a first-class charlatan. Concerning the truth of that accusation, I cannot speak. But this I do know, in spite of every thing else, Father Divine is a great organizer.

A Profound Psychologist DEC 12 1942

Divine is also a profound psychologist. I understand that he is no great orator. Incapable therefore of hypnotizing the people by his oratory, he has made them hypnotize themselves through constant repetition of his "peace" formula. If we say anything often and long enough, we finally believe it. Divine's followers, that is, those that I know, have found peace with him. Therefore whether or not he is fleecing the people in his heavens is again of no great importance, for no price is too great to pay for peace in a confused world like ours. Is it not the goal of all of our efforts?

Father Divine may not be God, but he has certainly done one thing which I felt only God could do—solve the race problem. Without fuss or feathers, he has made the Negroes and whites in his movement work and live together in harmony as brothers. And whatever else he has or has not done, and whatever means he uses to do it, the fact that he does it all, is important and is truly wonderful, Thank you, Father.

12-1942
Kansas City, Mo. Call
Kansas City, Mo.

Father Divine Performs a Miracle--Suit Flies Away

ATLANTIC CITY.—(ANP) — There are at least several more persons who are beginning to believe that Father Divine is just that—divine. His latest exploit has caused the faces of several white businessmen to turn a glowing red. And observers of his "wonders to perform" are still flabbergasted at the tricks the little man carries up his sleeves.

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"Father" is Foxy

A group of shocked merchants decided to "buy" the little fellow out. Father Divine, astute businessman that he is, agreed to negotiate because his slogan is "Peace". Negotiations were abruptly halted however, when the minister asked without benefit of a smile a sale price of \$500,000. Appeals were made to tax officials to hike the "take" in taxes on the property to \$500,000 in a last desperate effort to be-devil the man known to thousands as God.

Suit was instigated against the spiritual leader and all the Divinites turned up in court to witness more miracles by their "Father". They were not disappointed when Divine with characteristic mysteriousness befuddled, confused and generally played havoc with the enemy's plans. As any "Angel" will tell you "It was truly wonderful."

How It Happened

Here's what happened:

As the businessmen sat around with gargolyian glee lighting their eyes awaiting an opinion that would corner the great Father Di-

vine—he up and offered the Brigantine to the United States Coast guard, rent free, for the duration of the war! The move was purely, voluntary, patriotic gesture, Lois Malin, legal representative of the 88 listed owners, members of the Divine movement, asserted. Immediate effect of the offer is that the suit will be dropped until after the war, and a possible reduction in taxes when taxes will probably be lowered.

And Father Divine moves on his "heavenly" way to do good deeds among the heathen mob.

Pittsburgh Courier
Pittsburgh, PA.

DIVINE'S HOTEL TO BE USED BY COAST GUARD

DEC 12 1942

PHILADELPHIA, Pa., Dec. 10—The U. S. Coast Guard has accepted the offer of Father Divine to use his Brigantine Hotel as a training center and Lieut. W. Thatcher, legal officer, has been instructed to begin negotiations with Father Divine and prepare the lease for acceptance of the hotel. Divine has stipulated and the Coast Guard has accepted his condition that the hotel must be used without any discrimination whatsoever. Acceptance of the offer was made known by Commander Lester E. Wells in Washington.

FATHER DIVINE

New York Times New York, N. Y. SUBPOENA ISSUED FOR FATHER DIVINE

Riker, Head of California Cult,
Wants Negro to Testify for
Him in Sedition Trial

SAYS HITLER LIKED IDEAS

Dec. 9, 1942
Federal Agents Accuse 'Wise
Man of Far West' of Telling
Soldiers to Act 'Crazy'

Special to THE NEW YORK TIMES.
SAN FRANCISCO, Dec. 8—At the request of counsel for "Father" William E. Riker, self-styled "wise man of the Far West," a Federal court subpoena was issued today against "Father" Divine, the Negro "God," summoning him as a witness at the sedition trial of the California cult leader.

The defense was told that to bring Father Divine from his Philadelphia "heaven" in time to testify would cost \$309.20. Riker, who blames the Negro for his arrest and indictment, voiced fervent hope for the latter's appearance.

During the opening day of testimony at the Riker Trial, Army Intelligence representatives and Federal agents quoted the head of the Holy City religious and economic cult as urging a separate peace with Germany and Italy and of advising soldiers that they could avoid being sent overseas by "acting crazy."

Riker said that several years ago he sent his ideas on the race question to Adolf Hitler, according to Roert E. Lanctot, a special agent of the Federal Bureau of Investigation.

"He said he had a reply from one of Hitler's secretaries saying those ideas were among the best received in Germany up to that time," Mr. Lanctot testified.

Louis D. Wine, another agent, said Riker told him during a visit to Holy City in June that "Hitler was right in some of his ideas" and that "he has adopted some of my ideas."

Dec. 9, 1942
At that time, Mr. Wine said, Riker was running for the Republican nomination for Governor, a contest in which he received several thousand votes, and he "praised the California climate

and told us of his world's perfect government at his cooperative colony of eighty members, supported by a garage, store and restaurant." Lieutenant Cherrill L. Hannon and Corporals Lyle R. Whitehair and Paul F. Black testified that Riker sought three times to persuade them of the expediency of making peace with Hitler and Mussolini.

"At all times I understood Mr. Riker to be anti-Semitic," Lieutenant Hannon said. "He said Hitler had something on the ball; that there were no Negroes in the German Army nor were there any Jews."

Dec. 9, 1942
Melvin Belli, defense attorney, who described his client as "a crackpot," drew from Mr. Lanctot the statement that he was "unable to recall" anything "directly derogatory" to the Jews in Riker's booklet, "The Great Jewish People." Mr. Lanctot said it was "unfavorable to the Jewish people in an indirect sense." The defendant, 68, heavy set and partly bald, sat unmoved during the testimony.

Washington Tribune
Washington, D. C.

White Cult Leader Blames Father Divine for Trouble

blame for Riker's difficulty.
SAN FRANCISCO — William E. "Father" Riker, well known white cult leader, is blaming master General Farley concerning "Father" Divine for the trouble he is having with Uncle Sam. In an affidavit filed with the

On trial on charges of making seditious statements to soldiers stationed in the vicinity of Holy City, a community founded by Riker, attorneys for the cult leader asked to have Father Divine brought to California as a witness, charging that he is to

Divine is jealous of Father Riker because Father Riker has used the name "Father" and calls himself 'The Wise Man of the West' whereas Father Divine claims he is the one wise man, and, in fact, claims he is God"

Father Divine Outsmarts

Foes; Offers Hotel To Army

Tax Suit Flies Out Window, at Least For Duration and Jersey Whites Upset Again!

Atlantic City, N. J.—There is always someone trying to outsmart Father Divine and in turn getting all confused, mixed up befuddled and in short, outsmarted himself.

It's truly wonderful. The astute little cult leader has "gone and done it again."

Last summer Divine purchased the Hotel Brigantine, originally built at a cost of \$1,000,000 for a marked down price of \$73,600. More snooty residents of the "World's Praying Ground" didn't like the idea of a

Divine and especially because he began offering hotel space to clients for a typically Divine low-cost rate of \$2 weekly. So a group of business men in Atlantic City banded together and offered to buy back the hotel.

Willing To Sell

Ever ready to do business, up pops Divine with the reply that sure, they can buy his hotel—at his price, which turns out to be \$500,000—and that, minus the furniture

Well, negotiations stopped right there and the irate business men scratched their heads to think of a way to confuse the issue further. Their next inspiration is to appeal to tax officials to increase Divine's taxes on the building from a \$73,600 assessment to the \$500,000 which he evidently believed it was worth.

On that issue, litigation recently began in court. But lo, and behold, before the business men could rub their hands with expectant glee over the harm they had done, Divine again outsmarted them and that is the

The Northwest
Enterprise

Seattle, Washington

FATHER DEVINE IS MIRACLE WORKER

ATLANTIC CITY. — There are at least several more persons who are beginning to believe that Father Divine is just that — Divine.

His latest exploit has caused the faces of several white business men to turn a glowing red. And observers of his "wonders to perform" are still flabbergasted at the tricks the little man carries up his sleeves.

Father Divine purchased the fashionable Brigantine hotel last summer originally built at a cost of \$1,000,00, for the low price of \$73,600 and threw the summer resort crowd into the worst kind of confusion. Complete horror was evinced when the religious leader opened rooms to all callers at \$2 a head.

A group of shocked residents decided to "buy" the little fellow out. Father Divine, astute businessman that he is, agreed to negotiate because his slogan is "Peace." Negotiations were abruptly halted however when the minister asked without benefit of a smile a sale price of \$500,000.

Appeals were made to tax officials to hike the "take" in taxes on the property to \$500,000 in a last desperate effort to be-devil the man known to thousands as God.

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ted States Coast guard, rent free, for the duration of the war!

The move was purely, voluntary patriotic gesture, Lois Mallin, legis-representative of the 88 listed owners, members of the Divine movement, asserted.

Immediate effect of the offer is that the suit will be dropped until after the war, and a possible reduction in taxes when taxes will probably be lowered.

And Father Divine moves on his "heavenly" way to do good deeds among the heathen mob.

Divine May Appear At California Trial Of Western Cult Leader

SAN FRANCISCO. — "Father" William E. Riker, leader of the Holy City, a Negro religious organization on trial for attempting to undermine the morale of the United States armed forces through dissemination of seditious propaganda, emphatically denies the government's charges.

"I have a son in the war," Riker retorts, "and I wish I could go, too."

In answering charges that he had corresponded with Hitler and Mussolini, "Father" Riker said, "I have given out my ideas to every important person in the world. I wrote to all the peoples of the world except Russia, Japan and China. Since Pearl Harbor, though, I am convinced that Hitler is not a man to be trusted. Neither is Mussolini. I think we should go after Hitler and Mussolini in the most strenuous way and then make our peace with the peoples of Germany and Italy."

"Father" Riker stated that he had not written to Hitler for six years and never got an answer from him personally, anyway. In his letter to Hitler he advised him to "turn over a new leaf."

The cult leader is said to believe that the human form symbolizes mankind, with the Jews as the head, the body as "the white race," the arms as the Orientals, and the legs as the Negroes.

A defense motion for a mistrial was denied by Judge St. Sure. It has been rumored that Father Divine would be subpoenaed to appear as a witness for the defense.

12-1942

FEDERAL COUNCIL OF CHURCHES

New York ~~Age~~
New York, N. Y.

War-Time Pastoral Letter Sent Out To 150,000 Member Churches By Federal Council of Churches

A special pastoral letter on the attitudes and responsibilities of church members in the light of the war was addressed Friday by the Federal Council of Churches to its 150,000 local member churches.

The letter was drafted at a special meeting of the executive committee called to discuss the wartime responsibilities of the Church. Eighty officially delegated representatives of the 24 national denominations comprising the Federal Council participated.

"The calculated treachery of recent aggressions has evoked instant condemnation," the letter said. "It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. . . . Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God."

Dr. Luther A. Weigle, Dean of the Yale Divinity School and president of the Federal Council, and Dr. Albert Edward Day of Pasadena, Calif., vice president of the Council, presided at the special wartime session.

The pastoral letter, setting forth the judgment of church leaders from all sections of the country, is expected to evoke widespread interest, since it is the most representative statement on the war that will come from Protestant church forces.

Three-fold Responsibility

The letter points out that Christians have a three-fold responsibility today:

"As citizens of a nation, which, under God, is dedicated to human freedom;

"As members of the Church in America, which is called to minister to people under heavy strain;

"And as members of the worldwide Church, which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Saviour."

The executive committee of the Federal Council also announced a 6-point wartime program to be carried on under a Coordinating Committee for Wartime Service. The program will cover these points: ministry to men in the armed forces, to aliens; and to conscientious objectors; special work in communities near training camps and defense plants; foreign relief appeals and a study of problems involved in a post-war order that will insure a just and durable peace.

In conclusion the pastoral letter to American church members said:

"We, therefore, call upon our fellow Christians to bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;

To devote themselves to preserving and strengthening the ideals of freedom and democracy; to withstand any propaganda of hatred or revenge and to refuse it the sanction of religion; to manifest Christian good will toward those among us whose origin was in nations with which our country is now at war; to succor with generosity all who suffer from the ravages of war; to minister to the deeper needs of men in the nation's service; to pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and

peace for all nations; to strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose; to work actively and persistently for justice and goodwill among all racial groups both in our own country and throughout the world; to maintain unbroken the fellowship of prayer with Christians everywhere; to be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages; to pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven; to maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will."

12-1942

FEDERAL COUNCIL OF CHURCHES

TELLS CHURCHES TO STOP RACE DISCRIMINATION

NEW YORK. — The Executive Committee of the Federal Council of Churches in a "Message to Our Fellow Christians," this week urged churches to set their own houses in order in the matter of race discrimination, and pointed out that:

"Out of the churches of America must come leaders who vigorously oppose all policies and practices of racial discrimination in the armed forces; (who) work con-

structively for the relieving of the acute white-Negro tensions growing up in camp and war industrial communities; (and who) as employers or workers give strong support to President Roosevelt's executive order against discrimination and industry."

The message, which was directed to members of the 24 national denominations which comprise the

Federal Council, declared that "Racial discrimination against Negroes and other minority groups has persisted in our communities partly because it has not been eliminated from our churches. . . . The achievement of the Christian ideal of democracy in our nation falls short because of the lack of clearer demonstration in our churches. Men and women of all races should be

warmly welcomed among their members.

The experience of our missionaries . . . has shown conclusively that we need to achieve justice and fellowship among racial groups in our own land in order to show the sincerity of our belief in the Gospel we carry to the peoples of other lands."

Text of the message from the Federal Council of Churches follows:

The interracial tensions in our nation during this war emergency, jeopardizing national unity and welfare, bring to our attention conditions that have long existed as a threat to our democracy and a reproach to our churches. Millions of our people, especially Negroes, are subjected to grievous discrimination and unequal treatment in opportunities for employment, even in war industries, in education, in

housing, in transportation and in other ways. We oppose all such discrimination. At a time when America has united with other nations to fight and work for justice and democracy in the world, we must set our own house in order.

In our church life, we face the fact that while we think ourselves as an all-embracing fellowship, our congregations for the most part are made up along racial lines. If our communities are to be led into fellowship like the Kingdom of God, that fellowship should continue to grow in our churches. Racial discrimination against Negroes and other minority groups has persisted in our communities partly because it has not been eliminated from our churches. The achievement of the Christian ideal of democracy in our nation falls short because of the lack of clear demonstration in our churches. Men and women of all races should be warmly welcomed among their members.

The experience of our missionaries in dealing with people of India, China, Africa and other lands has shown conclusively that we need to achieve justice and fellowship among racial groups in our own land in order to show the sincerity of our belief in the Gospel we carry to the peoples of other lands. If we are to be leaders for justice among the peoples of the earth, we have to develop the courage to stand without compromise against unchristian racial attitudes and devise techniques by which to change unchristian community patterns.

Out of the churches of America must come leaders who—

Point the way toward the solution of race problems in this country and the world;

Continuously assert the infinite value and dignity of every person in the sight of God, regardless of his race or color;

Foster a keener appreciation of the contributions of the diverse races to our common culture;

Vigorously oppose all policies and practices of racial discrimination in the armed forces;

Work constructively for the relieving of the acute white-Negro

tensions growing up in camp and war industrial communities;

As employers or workers give strong support to President Roosevelt's executive order against discrimination in industry;

Actively participate in educational programs that bring white and Negro leaders together for cooperation in problems of mutual concern.

If the great struggle against the forces that oppose democracy, freedom and human brotherhood is to be successful, the church must give a fuller embodiment of those ideals in its own life. Interracial fellowship must become a deeper reality in the church itself. The church, as the Body of Christ, cannot accept any barrier to fellowship, either locally or nationally, based upon considerations of race.

Pittsburgh Courier
Pittsburgh, Pa.

End Discrimination in Church, Is Plea

NEW YORK, July 2.—An end of racial discrimination among the congregations of the 24 national denominations comprising the Federal Council of Churches, was asked last week in an appeal by the body's executive committee.

The Plaindealer
Kansas City, Kan.

Fraternal Council Of Churches To Convene At Chicago In January

Chicago.—The Executive Committee of the Fraternal Council of Negro Churches in America, representing more than six million members of Protestantism, will meet in Chicago, Jan. 6. Representatives of all the major denominations and some of the minor ones will include Church leaders from the East, South, West and North Central states.

Chief interest in the meeting will revolve around the ideas of the importance of Negro representation at the Peace Table when victory in the present global war has been achieved; the establishment of a national officer in Washington for closer and vital contacts with national legislation; the discussion of the status of Negroes in our Armed Forces in America and abroad; the Negro's part in the agricultural life of the nation at this hour; the Negro Church's stand on these vital issues; an address to the Negro Churches and an appeal to all Christian Churches in the promotion of interracial fellowship and goodwill.

Bishop James A. Bray of Chicago, president of the Fraternal Council of Negro Churches in America; Bishop R. R. Wright, Jr., of Wilberforce, Ohio, executive secretary; Dr. William H. Jernagin of Washington, D.C., chairman of the Executive Committee, are the signers of the call.

Notable among the delegates to be present are: Dr. D. V. Jemison, president of the National Baptist Convention, Unincorporated; Bishop W. Y. Bell, Atlanta, Ga.; Bishop D. H. Sims, Philadelphia, Pa.; Bishop P. A. Wallace, Brooklyn, N.Y.; Bishop William Ernest, New

York City; Bishop R. C. Ransom, Wilberforce, Ohio; Dr. E. L. Harrison, Washington, D.C.; Dr. V. M. Townsend, Little Rock, Ark.; Dr. Luther Stewart, Jackson, Tenn.; Dr. H. T. Medford, Washington, D.C.; Bishop W. W. Matthews, Washington, D.C.; Dr. A. W. Womack, Memphis, Tenn.; Bishop J. A. Gregg, Kansas City, Kan.; Dr. H. A. White, Detroit, Mich.; Bishop J. A. Hamlett, Kansas City, Kan.; Dr. W. A. Cooper, St. Louis, Mo.; Bishop R. E. Jones, Columbus, Ohio.

Bishop C. L. Russell, Washington, D.C., and other leaders of local churches and other distant church organizations will be present.

Wednesday evening, Jan. 6, a public mass meeting will be held under the auspices of the Council at Monumental Baptist Church, 632 Oakwood boulevard, Dr. J. L. Horace, pastor.

12-1942
Afro-American
Baltimore, Maryland

Bishop Bray Heads Church Group After Lively Session

By MARGARET LEWIS

CLEVELAND, Ohio — In a stormy session on Wednesday afternoon, which continued late in to the evening, Bishop James A. Bray, CME prelate of Chicago, was elected president of the Fraternal Council of Negro Churches of America, after the Rev. W. H. Jernagin of Washington had withdrawn his candidacy.

Approximately 500 persons were present for the election, 124 of them voting delegates.

Center of the election controversy and basis for the Rev. Mr. Jernagin's withdrawal was the question of interpreting a constitutional provision that the presidency must rotate between all participating denominations.

Committee Vote

The majority report of the nominating committee was read by the Rev. Joseph Gomez, AME, of Ohio, and represented the approval of Bishop Bray by nine of the twelve committeemen.

The Rev. H. B. Hawkins, president of the Baptist Ministers' Conference of Chicago, submitted the minority report favoring the Rev. Mr. Jernagin who, he insisted, "put life in the organization after it had died."

Participation Questioned

Discussion between the committee proponents of the two candidates and delegates seeking to be heard became increasingly lively, some maintaining that the activity of the CME denomination had not represented "participation."

AME Bishop R. C. Ransome, presiding at the election, was asked for an interpretation. He replied: "I know of some churches that have been more active than the CME, but I know of no annual meeting where they have not been represented. Participation may include finance or activity in the program."

Will Remain Active

The Rev. Mr. Jernagin, however, had already made his withdrawal after expressing willingness to abide by the committee's decision although, "participating

hasn't been what I thought participation means."

The Rev. Mr. Jernagin, who has headed the council since the death of Bishop L. W. Kyles AMEZ, refused to follow the advice of some supporters and completely withdraw from the organization.

He insisted that he would not only be willing to remain with the body, but would work as hard as he had previously and follow the president-elect in whatever he undertakes.

Other Officers

Other officers elected through the adoption of the nominating committee's report are:

Bishop R. C. Ransome, president emeritus; Dr. Horace White, vice-president-at-large; the Revs. H. T. Medford, AMEZ; C. T. Murray, Baptist; J. C. Winbon, CME; Bishop R. R. Wright, AME; and Archbishop William Ernest, African Orthodox, vice president; The Revs. Roland Smith, statistician; the Rev. J. H. Marshall,

Augusta, Ga. Herald

May 10, 1942

REAL PATRIOTS

REPRESENTATIVES of 6,000,000 Christian Negroes, meeting in Cleveland, voiced protests that the colored man was not receiving the opportunity to do his best job in the current war effort.

Government officials, including President Roosevelt, assured the Negroes that serious effort was being made to expand the services of their race and assured them that they were already doing an important and patriotic part toward winning the war.

The Negro played a conspicuous part in the last war and in the present effort, where freedom of most of the peoples of the world is involved, he has demonstrated that he is capable of doing even a better job than before.

This manifestation of the Negro's interest in perpetuating democratic principles ought to be of interest to white citizens as well as to every member of the colored race.

GENERAL

Black Dispatch
Oklahoma City, Okla.

PRESIDENT TELLS CHURCHMAN ABOUT EFFORTS TO SUPPRESS UNAMERICANISM WITHIN NATION

APR 11 1942

Says Committee on Fair Employment Practices Making Vigorous Effort to Improve Labor Conditions

GREATER PARTICIPATION IN ARMED FORCES PROMISED

WASHINGTON.—(ANP)—President Roosevelt in a warm letter to the Rev. W. H. Jernagin, president of the Fraternal Council of Negro Churches in America, recognized the fight of the colored people of the nation against discrimination and outlined what he had done in an effort to overcome these discriminations in industry and the armed forces.

The letter came in reply to a document presented the President by the church council on Feb. 18 after a one day meeting in John Wesley A. M. E. Zion church. Fourteen denominations were represented here by more than 200 delegates.

The President wrote:

"I am glad to have the statement of the executive committee of the Fraternal Council of Negro Churches in America adopted at their meeting in Washington, D. C., on Feb. 17, which you recently submitted to me.

"The expression of support of these church leaders of the principles for which our country is at war are greatly appreciated.

"The problems which you discuss in your statement are being given continuing attention. You are undoubtedly familiar with Executive Order 8803 of June 25, 1941, under which the Committee on Fair Employment Practice, headed by Dr. Malcolm S. McLean of Hampton Institute, has been established. The committee is making vigorous effort to eliminate discrimination based on race, creed, color, or national origin in war industries and in the federal civil service. It has held three public hearings in key cities which have sharply brought to

the notice of war contractors their obligations to eliminate evidences of discrimination in employment brought to the attention of the committee I have had numerous meetings and discussions with important policy determining officers of the government with a view to eliminating discrimination in the government service. It is constantly seeking means to improve the effectiveness of its methods so that rapid progress can be made in the modification of long-established, unsatisfactory practices. I have given the committee's work my full support and shall continue to give careful consideration to any recommendations it may make to me.

"There has been considerable progress in opening training and work opportunities for Negroes in war industries. I look for an acceleration of this improvement as the demand for labor in our war industries increases and as the Committee on Fair Employment Practice develops its means for meeting specific situations.

"At my direction, the armed services have taken numerous steps to open opportunities for Negroes in the armed forces of our country and they are giving active consideration to other plans which will increase that participation.

"I am sure that you realize that all of us are under very

great pressure in the race against the productive and military forces of our common enemy, and that the process of forging our unified war and productive machine will take time and the avliant anl loyal effort of all of our citizenry.

"I welcome your loyal support and shall always be glad to have your suggestions for bringing about the fullest mobilization of the human and material resources of all the people of our country for bringing the war to an early and successful conclusion."

Globe and Independent
Nashville, Tenn.

BISHOP R. E. JONES MAKES NATION-WIDE BROADCAST ON WAR

Contends World Must Accept Brotherhood of Man Doctrine Long Preached by Church

NEW YORK, June 25 (ANP)—

The world was characterized by the churches' "doctrine of brotherhood as a pipe dream," Bishop Robert E. Jones of Columbia, O., told millions of listeners to Columbia's "Church of the Air" when he broadcast over the chain here Sunday. The text of his sermon, which has just been made available, contains a number of strong statements indicating the bishop's belief that the race problem must be settled when the peace is made.

"The axis powers, with great boldness and confidence in the strategy of its thrust to the very front, by their anti-Semitism, the whole race question of the world," Bishop Jones said. "The united nations have, for quite a different reason, also found that they, too, have the race question of the world facing them. America has found that her race question, with which she has temporized for years, is by no means undisturbing.

"The church has preached brotherhood with mental reservations, and because of these reservations laws have been placed in our social fabric that are a direct contradiction to all that is basic in our political philosophy and religious belief. We have as a church preached brotherhood as a matter of conscience and a glorious ideal, the at-

lament of which was remote, and the world locked on and half-listened and characterized our preaching of brotherhood as a pipe dream. Now brotherhood is preached by statesmen and strategists as an economic, political and military necessity.

"We know that the nations of the earth cannot live separately in water-tight compartments. Isolation is not possible. Neutrality is ineffective. Realistically we must face the task of finding a working plan by which the peoples of the earth can live peacefully, happily and securely."

Commenting on the words of Arch Oboler, radio dramatist, that "wars are won by hate," Bishop Jones said: "We must win the war, but we must not win it with hate. The man who loves while the other man hates will be the stronger of the two. Nothing quite so completely robs a strong race of a glorious heritage of culture and power as a bitter hatred which leads to anti-Semitism, petty discrimination, black laws, such as separate cars, separate elevators, public places that are restricted to one people, as has been the case in many of our defense projects. In the interest of the progress of our Christianity and perpetuity of the democratic form of government, all forms of discrimination should cease."

Bishop Jones is in charge of the Columbia area of the Methodist church and supervises Negro conferences not only in the middle west, but in Louisiana, Mississippi and Texas. Before his election to the episcopacy he was the editor of the Southwestern Christian Advocate, published in New Orleans.

Pittsburgh Courier
Pittsburgh, Pa.

Council Of Negro Churches Formulates Plans For Race

WILBERFORCE, O., July 16—"The Negro church is girding itself for thorough organization in the effort to do its best for the Negroes and for America in this time of crisis."

Bishop R. R. Wright, Jr., recently elected executive secretary of the Negro Fraternal Council of Churches, returned from the meeting of the executive committee of the council, full of enthusiasm for the organization of the churches as one of the best methods of helping the Negroes of America. "We spent a long time in Washington discussing the work of the Fraternal Council. Out of our many varied opinions we have these two things clearly in view, namely that the Negroes need the church today as never before, and that the church needs the Negroes," Bishop Wright said. "We must not let selfish leadership, or denominational division, keep the church from grasping the opportunity which it now has. Nor should we permit any outside interest, such as Communism, or Labor Unions, or Democratic or Republican Party, or anything else, shape the policies of the Council. Nor should we accept directly or indirectly any gift from them."

"The best and only way for the church to be of its greatest influence is for it to be self-supporting—i. e., for the Negroes of America to support it, and not outsiders. We shall therefore soon give a program to Negro America which shall make us worthy of its support."

Many matters were discussed. A national organization will be effected; the constitution published; a program for racial self-improvement, for ridding the country of discrimination, in jobs, education, etc., for Africa and world peace, etc., will be set forth. Seventeen general committees will be seen at work. The opening of a Washington headquarters for civic work was thoroughly discussed and the matter left in the hands of Bishop J. A. Bray, Council President, Dr. W. H. Jernagin, chairman of executive committee, and Bishop R. R. Wright, Jr., Executive Secretary. The next meeting will be at Memphis, Tenn.

Baptist and Reflector
August 20, 1942

Short Course Helps Negro Pastors

By NATHAN M. CARTER
Teacher-Missionary, Selma University.

THE work in the Christian Workers Course the past six weeks has far surpassed that of last year. Those workers who studied with us left for their respective fields of labor with a renewed mind and a greater determination to go forward with the Master's program.

One of these pastors was so well impressed with the teaching which he received in the Christian Workers Course, that he has decided to move his family to Selma this fall so he can enter school as a full-time student.

Journal and Guide
Norfolk, Virginia

Offered As Hope To Halt New Conflict

1,200 Religious
Leaders Attend
Cleveland Session

DEC 19 1942
CLEVELAND 1942—(ANP)—Racial equality must result from the present war if another and more drastic struggle is to be averted, stated speakers at the first general united sessions of eight national Protestant groups meeting here December 8.

1,200 ATTEND

Over 1,200 religious and mission leaders from 24 Protestant groups, representing eight different church affiliations, were in attendance at the opening meeting.

Among the groups sending delegates were the Missionary Education Movement, the

Home Mission Council of Churches of Christ in America, the Foreign Missions Conference of North America, the United Council of Church Women, and the United Stewardship Council.

Reactionary and fascist-minded groups and individuals in this country "have attempted to exploit historic prejudices in an effort to undermine free institutions," said Rabbi A. H. Silver of Cleveland. "They will become active again the day after the armistice. We should be forewarned and forearmed."

MISSIONARY WORK

Liu Liangmo, former YMCA secretary in China, discussing the racial and cultural relations of America with China, emphasized the weakness of missionary work. He said that missionary efforts were seriously hindered by the denominationalism and superior attitude of church workers.

Four Methodist bishops formed a committee to wait upon Mme. Chiang Kai-shek at the White House to assure her that the church would continue China relief work despite the war.

The wife of the leader of the Chinese people is recuperating in the capital as a special guest of President and Mrs. Roosevelt after undergoing a recent operation here for an ailment.

12-1942

GENERAL

Afro-American
Baltimore, Maryland

Give Equality of Opportunity Here and Now, Says Missionary

APR 11 1942

**Dr. E. Stanley Jones
Tells Why Colored
Americans Are Not Sing-
ing the National Anthem
with Enthusiasm.**

E. STANLEY JONES
is a missionary of the Methodist Church, whose primary field is India but whose parish has become the world. Dr. Jones has been in the United States for some time, and is now serving in the National Preaching Mission under the auspices of the Federal Council of Churches. It is unnecessary to list the names of his books which, ever since the appearance of "The Christ of the Indian Road," have been awaited by an immense international audience. But since every article which he writes is followed by a flood of inquiries, we may seek to escape clerical work by stating that he should be addressed at his permanent address: 150 Fifth Avenue, New York.

[Reprinted from Christian Century of February 25, 1942, by permission]

THEY DID NOT SING

APR 11 1942
By E. Stanley Jones

I was talking with the very able principal of a vocational school for colored people. He said that he was worried about his people in this national crisis. He cited the following incident as the basis of his worry:

"I was in a movie theatre when 'America' was thrown on the screen. Everybody arose to sing it. The white people sang with fervor, but I noted the silence of the colored people—they did not sing."

What underlay that silence? The colored race loves to sing; then why this silence?

Apparently the silence meant that they would let the whites sing "My country, 'tis of thee, sweet land of liberty," for they could sing it; to them it was "my country," to them it was "sweet land of liberty." But not to the colored race.

They are on the edges of this

land of liberty, segregated and discriminated against at almost every point. That inner resentment lay beneath that silence.

Sang Own Anthem

I have heard colored people sing their own "national anthem" and when they do they make the heavens ring. One verse goes this way:

God of our weary years,
God of our silent tears,
Thou who hast led us thus far
on the way,

Thou who hast by Thy might
Led us into the light,
Keep our feet forever in the path
we pray.

Lest our feet stray from the
places, our God, where we
met Thee,

Lest drunk with the wine of the
world we forget Thee,
Shadowed beneath Thy hand,
May we forever stand,
True to our God,
True to our native land.

They can sing that, for it tells of a struggle for liberty, not yet found.

Living in a White Man's World

We who live in a white man's world, in a world built for us, cannot quite imagine what it means to live on the edges of that world. A colored person about to leave the fellowship of our ashram at Blue Ridge said:

"For the first time in my life I have lived in a society of equal privilege without any strain. Here I have been free. But I am about to step out of this society, into a world where I will have to watch my step, lest I bump against those invisible walls that I meet everywhere."

APR 11 1942
"Those invisible walls."

The white man, for the most part, is utterly unconscious of the existence of any such walls; it is his world. But the colored man dares not be unconscious of them; he has to watch his step, or get hurt.

Ask Colored Man

A white man in South Africa said to me naively, "I don't find society a barrier to my Christian living. I don't feel it thwarts me." I replied: "Ask the colored brother beside you there how he feels about it. This world is made for you and not for him." The white man was unconscious of those walls; it was his world. But the iron had entered the soul of the black man.

Said a colored teacher in a college in South Africa to me:

"The only hope I can see is that Europe is arming. They will blow themselves and their civilization to pieces, and then our chance will come."

It was a bitter word, out of the depths of a bitter soul. But put yourself in his place before you blame him. I am quite sure we would never have been as patient as they have been.

Why Colored People Are Bitter

Three hundred and forty million dollars are being spent in government contracts in a plant at Baltimore. They are importing labor from the outside. No colored are being used. Can you blame them if they grow bitter? How can you expect them to die in the defense of their country when they are excluded from defense programs?

Dr. Mordecai Johnson, head of Howard University, says: "My people are more discouraged now than they have been since they were emancipated from slavery." No wonder they are discouraged.

In the six or seven States where there are 1,125,000 colored children, per capita educational expenditure for those colored children is \$7.50 per child as against \$75 for the nation, and \$86 to \$100 in the most advanced States. In five States the average salary for colored teachers per year is \$287.

Amid this dark picture there is



E. STANLEY JONES

one hopeful gleam: Oklahoma and Missouri are trying to do justice to the colored race by putting up a greater per capita expenditure for colored children than for white.

No mere program of charity will do. There must be simple, elemental justice. The colored race must be given equality of opportunity.

New Zealand is one of the most progressive States of the world. The Maori and the white New Zealander are advancing side by side, each proud of the other. The secret? A bishop and a governor put through a bill making it illegal to alienate the land of the Maori.

We enslaved the colored man, and now keep him under, in economic slavery. That is why we are prejudiced against him—the sight of him reminds us, perhaps unconsciously, of our own sins.

We always hate and despise those whom we wrong. We will never appreciate the colored man until we do him justice. The we will be proud of him.

The colored citizens of America have been, and for the most part are, loyal to our country. I am astonished at their loyalty and lack of bitterness. They have sublimated their bitterness into the spirituals; they have set their pain to music and out of that pain have sung the most triumphant

religious music of the world.

Nobody knows the trouble
I've seen,
Glory, hallelujah!

Anyone who can begin the way that verse begins and end the way that verse ends has something—has something the rest of us need.

They are loyal—in spite of. But that loyalty is being strained and is at the breaking point. In some breasts it has broken. Where it has broken communism finds fertile soil and often it helps break it.

Some have not merely sublimated their frustrations and set them to music; they have been spurred by those frustrations into overcompensation and astonishing achievement. When the colored member of the Northwestern University team went across the goal line with several men hanging to him, scoring the winning touchdown in a crucial game, I said to the colored member of our mission team, "He got across!"

His quiet answer was: "He had to. A whole racial history was in that moment. His moment had come and he had to get across, not merely for himself and his team, but for a whole race. The suppression of a race expressed itself in that hour and he got across. He had to. A white boy couldn't have done it." He overcompensated.

Overcompensation

Twenty-two colored students went up from Hampton and Tuskegee to take the examinations for aviation in competition with white students from universities and colleges across the country. It was a stiff examination, but these twenty-two colored students stood at the top of the list, with an average of 94.2 per cent.

I asked the white principal of Hampton Institute how it happened and his reply was revealing: "Overcompensation. These colored students knew they would not get anywhere unless they were better than the rest. So they were better. That is happening all down the line. Wherever the colored man gets a chance he overcompensates and becomes better."

Same with the Jew
The same thing is happening

We have a very wide range of choice—from the very white to the very black and all shades between. We are freer. "Have you ever heard of Joe Louis? He's the greatest boxer. Ever hear of Marian Anderson? She's the greatest singer. Ever heard of a white man who has a very narrow range of choice—you have to take the very

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A dispatch from the training center for colored fliers says: "Their instructors revealed yesterday the number of 'washouts' was lower than the general average of white flying cadets. They overcompensated."

A colored member of our

with the Jew. He is standing out, intellectually. Why? Is he naturally more intellectual than others? No, his history doesn't say so. What has happened is that he knows there are prejudices against him and he knows that if he isn't better, he will get nowhere. So he becomes better—he overcom-

hear of Jesse Owens? He's the fastest human. Ever hear of Father Divine? He's God!"

Anyone who would answer that kind of question in that fashion has genius.

Behind Joe Louis

Apart from the humor of the "Father Divine" part of the answer, there was something very illuminating in it. Why do Joe Louis, Marian Anderson, Jesse Owens and other colored persons stand out when they enter a realm where they have equal opportunity? They overcompensate.

That will increasingly happen in our national life. If we do not give the colored man equality of opportunity all down the line we will have to suffer the humiliation of seeing him surpass us in the realms where he is free.

Joe Louis is not an individual; he represents a suppressed race and when hits a whole racial suppression is in that blow — so they go down in order before him. He is striking a blow for the freedom of his people.

The colored group has much to contribute to us. Not to take that contribution is, in the words of a white principal of a colored institution, "like refusing a million dollars as a gift." Our attitude toward the colored group will have to change from one of patronage and condescension to one of appreciation and gratitude.

A white officer sent up a colored student aviator and told him to do an impossible thing: "See that setting sun? Point the nose of your plane straight toward the center of the sun and without moving the nose, turn the plane completely over describing a full circle." To the amazement of the officer, the student did it. He had to. His moment had come.

Are we going to take the marvelous powers of these people and turn them into a contribution to our country, or will we suppress them and thus turn some into bitterness and frustration and have them surpass us?

Color and the War in the East

Moreover, there is a further danger. Japan is appealing to Asia on the basis, "Asia for the Asiatics." It is a terrific appeal, for there are resentments smoldering in the soul of the colored races because of white insolence over long periods. But China is cutting the nerve of that appeal — a yellow race has attacked a yellow race.

It is not a racial war. But it could very easily become one. Suppose China should drop out. The appeal to the colored races,

including the Africans in Africa, would be terrific and dangerous. Visualize it.

What conclusion must we draw from all this? There is only one way out — we must solemnly pledge ourselves as a people to stand for a world order in which equality of opportunity is the basic cornerstone — this apart from class, race or color.

We would further add: This equality of opportunity should be for those who are now counted enemies — Japanese, Germans and Italians. Nothing less than that can save us as a world.

Begin at Home

We Americans can begin right at home and apply this basic principle of equality of opportunity — basic to democracy and Christianity — to the colored people among us. We must not wait till the end of the war to do it. We must begin right now.

That will be a sign of national repentance, a sign that we intend to be different and to make a different world order, if God will give us another chance. Last chances do come. We as a race have sinned grievously in this matter. I trust we have not sinned away our day of grace. But we cannot take anything for granted. "The mills of God grind slowly, but they grind exceedingly small," and nothing escapes.

God does not have a payday every Saturday night, but men and nations do pay. If not today, then tomorrow. Our Judgment Day may be upon us now.

On November 11, 1918, when news that the armistice was signed was brought into the assembly of bishops of the Methodist Church, they spontaneously called on Bishop Quayle to speak. They expected the silver-tongued orator to express their delirious joy in a flow of oratory.

Instead he arose and said very solemnly: "Now that peace has come we must see that justice is done to the colored group," and he sat down. Peace meant that to him — or nothing. It was the greatest speech of his life.

So far America's greatest act as a nation has been the liberation of the slaves. Her next great act will be to give the descendants of those freed slaves equality of opportunity. We must do it, not through patronage or condescension, but through simple justice — an already too long delayed justice.

The colored group has more than earned the right to that justice. Although suppressed and thwarted at every turn they have

made more progress in these eighty years since slavery than any race in human history in that length of time. We should be proud of them and open the gates of opportunity to them. As they rise we will rise with them.

For as Booker T. Washington said once, "There is no way to keep a man down in the gutter except to stay down with him." We are degrading ourselves in the eyes of the world and in our own eyes by degrading the colored group. And our professed belief in democracy is a farce unless we are willing to give equality of opportunity right here and now to the colored group.

"They did not sing!" How could they sing and be honest? We must reverse that, and we must make it possible for them to sing with us, "My country, 'tis of thee, sweet land of liberty."

And if we do, we ourselves will be able to sing it with freedom — we will sing it with no choking in our voices and with no tugging at our consciences.

But whatever we do we must do quickly and decisively. For God's Judgment Hour is upon us.

Daily World
Atlanta, Georgia

Says World Brotherhood Is Possible Through Churches

RICHMOND, Va.—(A N P)—Extension of world brotherhood can only come through the churches which must "rise to the present emergency and change the trend of civilization or the world will be changed by other influences" was the theme stressed at the fourth annual National Conference of Church Leaders just closed here Thursday night. Frank facing-up to the questions involved in present interracial trends and the need for renewed emphasis on the responsibility of Christian forces in the war emergency threaded through the entire deliberations of two-day sessions.

Outstanding among the discussion conclusions was a challenge that the church work toward a just and durable peace free from hate and vindictiveness; that it establish the rights of minority groups to participate in government, educational and economic opportunities on just bases; and that it institute larger programs of religious education looking toward developing such Christian attitudes as will tend to build a Christian social order.

The conference was attended by 110 representatives from 12 white and Negro church denominations, called together under the auspices of the department of race relations of the Federal Council of the Churches of Christ in America and the Home Missions Council of North America.

Under the leadership of religious, educational and economic experts, war camp and social workers, panel and round-table discussions were held covering subjects of the Churches and the People of the Rural Areas; the Problems of Negro Youth in their Development as Individual Personalities; How the Churches Best Serve Men

in Uniform; Applying Religion to Social Situation; After the War, then What in America; the Future Function of Mission Boards that Have Pioneered Work among Negroes.

Chairmen of the panels included Miss Nannie H. Burroughs, educator, Washington, D.C.; Rev. James B. Adams, Brooklyn; Dean B. R. Brazel, Morehouse college, Atlanta; Dr. Hazen M. Frost, executive secretary, Christian Commission for Camp and Defense Communities. Participants included Dr. O. E. Baker, U. S. Department of Agriculture; President Robert P. Daniel, Shaw university, Raleigh, N. C.; Prof. Gordon B. Hancock, Virginia Union university, Richmond; Stanley Harris, Boy Scouts of America; Mrs. J. H. Kyles, AME Zion church; Miss Julia Flowers, Disciples of Christ; Mrs. Louise Cochran, USO-YWCA; Dr. Richard H. Bowling, noted Baptist Negro pastor, Norfolk; Dr. Hornell Hart of Duke University Divinity school; Mrs. Fannie Pitt Gross, field worker among Negroes, Protestant Episcopal church; Chaplain O. C. Busse of Fort Lee, Va.; Chaplain P. C. Williams of Fort Eustis, Va.; Rev. Charles C. King, CME church; Miss Janet McIver, youth work, AME Zion church; Miss Helen E. Wilson, Presbyterian youth worker; Edgar B. Holt, AME church; Grover Hartman, Richmond; and J. H. McGrew, USO-YMCA.

12-1942

Knoxville, Tenn. Journal

February 12, 1942

Negroes' Faith In God Strengthened, Says Pastor

Editor of The Knoxville Journal:

Negro History Week is fast becoming one of the most popular events of the calendar year. For years it was scarcely noticed except by a few Negroes and fewer white people who were definitely interested in the study of "Negro Life and History," as advocated by Dr. Charter G. Woodson of Washington, D. C. But for the past few years the Federal Council of Church of Christ in America has given it a boost by designation, with few exceptions, the same week as Race Relations Week.

This has tied in so well with the Negro History Week idea, that it is difficult today to think of one apart from the other. Large groups of both races are now observing them simultaneously.

While many phases of Negro life and achievement are brought before the public in one way or another, yet one phase which has not received enough emphasis is that of the Negro and religion. And yet, this should be emphasized, for the Negro's status religiously is the secret to many of the changes which have taken place in Negro life in general during the past 25 years.

It is true that education and other influences have played their part, yet the chief factor has been religion. And when we begin to think of the changes and growth which have been experienced by the Negro in the field of religion, let it be remembered that it is not the growth during the past 75 years measured in terms of the number of churches, the number of church communicants, the number of Sunday schools, the number of pupils in the Sunday schools, or even the value of the church property.

While all of this is fine, and when we consider his poverty and the opposition he has had to face, yet these things are mere symptoms of something deeper and richer. It is the growth in the Negro's concept of religion. While both the book and the play, "Green Pastures," had a lot of weak places, yet both were strong in the attempt to portray the growth of the Negro's concept of God from the semi-primitive to the cultural. This ethical concept has not only affected the inner life of the Negro, but has enabled him to interpret and praise both thought and action in terms of religion. It is this that has made him critical instead of complacent; and restless instead of contented. Someone said years ago, "If you educate the Negro, you unfit him for a slave." The same might be said with reference to religion. If you give the Negro the proper religious concept you unfit him for everything except the living of life in

a Christian democracy. This growth has not come about because the Negro is religious by nature. The Negro is not any more religious by nature than other people. It has come about by force and contact. People who have had great suffering have always been thrown back on God. The Negro has had great suffering, but instead of breaking under it, his faith in and concept of God have been strengthened.

THE REV. B. B. EVANS,
Star of Zion
Charlotte, N. C.
**The Negro Church And
The Nation**

The responsible leaders of the Negro Church in America have just met in the Nation's Capital and issued statements to the President and the nation and to the Church itself. More than 6,000,000 Negro Christians, Baptists, Methodists, Presbyterians, Congregationalists, Holiness, were represented at this meeting, called for the expressed purpose of drafting a statement of what the Negro Church thinks and intends to do in the national crisis, and what it expects the nation to do toward the more than 13,000,000 Negro Americans of this nation.

Meeting jointly with the Executive Committee of the Fraternal Council of Negro Churches in America, including bishops, presidents and general superintendents, were approximately 300 ministers and laymen of every important Negro church in the land. The Washington committee, headed by Dr. W. H. Jernigan, president, and Dr. H. T. Medford, secretary, selected as the keynote speaker Dr. Mordecai Johnson, president of Howard University, and one of America's foremost preachers and educators, regarded by many as one of the most dynamic and forceful personalities in the American nation today.

The convention was shocked as perhaps no similar meeting has been so rudely awakened by the frank and convincing appraisals of the church, upon which Dr. Johnson based his conclusion that "the morale of the American Negro has probably never been as low since the American Civil War as it is now" due to the fact that despite his unblemished patriotic record, and in spite of the unprecedented call for aid and aid of national unity the Negro has met the most stubborn resistance to his

GENERAL

efforts to render 100 percent support to the nation's defense effort.

Dr. Johnson indicated how the church had been historically tardy in recognizing its responsibility for correction of the social ills of the people until the world was "split wide open by the devil," and then the church was asked "which side will you take?" "The church," he continued, "must some day come to that strength of influence in the world that it will strike a sharp division between right and wrong and despite political or national interest will say this is what the church stands for."

Dr. Johnson said: "Negroes will not be traitors to the extent of giving comfort or aid to the enemy or committing sabotage, but that if and when he comes to the dire necessity of dying for sheer love of his country he should find that eousness in his nation to do it with spontaneous exultation it will be due to the fact his country has let him down in the moment when he needed that faith the most."

The committee selected to make the statement to the President and to the Negro Church was a fine cross section of the finest minds to be found in the Negro Christian church in America. After several hours of labor the committee made its report just an hour before the statement was to be given to the President. But that report, though receiving many fine expressions of approval, was rejected as being too mild and was recommitment, and the appointment with the President's office postponed until the following day.

The whole scene was one that reflected the tense and dramatic seriousness with which Negro Church leaders regard the situation of their people in the nation today. Among those present, taking part in the discussion and participating in the drafting of the statements were: Dr. D. V. Jimerson, president of the National Baptist Convention; Bishops Ransom, Sims, Wright and Gregg, of the A. M. E. Church; Bishops Wallace, Alleyne and Matthews, of the A. M. E. Zion Church; Bishop C. L. Russell, C. M. E. Church; George E. Haynes, William Pickens, Charles Wesley, Miss Nannie H. Burroughs, Mrs. Christine Smith, Mrs. Creola B. Cowan, Walter R. Lovell, Howard

Thurman, Ormond Walker, and many other national church leaders.

Daily World

Atlanta, Georgia

to Carry On

MAR 15 1942



The Rev. C. S. Ledbetter, pastor of the Plymouth Congregational Church, Charleston, S. C. who is temporarily taking over the position of association superintendent of Congregational Christian churches in the South left vacant by the untimely death of the Rev. H. S. Barnwell. The work, Dr. Ledbetter announced, will go on uninterrupted, disclosing that he planned to spend two days out of the week at the Atlanta office.

The Daily Worker
New York, N. Y.

Negro Churches Mobilize on War

National Church Victory Program Aim Of Cleveland Conference in April

WASHINGTON, D. C., April 7.—Mobilization of the more than six million Negro church members into an active articulate force in the war effort will be the purpose of the special two-day conference sponsored by the Fraternal Council of Negro Churches, it was announced here today by Council leaders.

The conference will be held in Cleveland, Ohio, April 28-29.

Dr. William H. Jernagin and Bishop R. R. Wright, Jr., president and executive secretary of the Council, said today that members of the National Working Committee of the Council are holding fact-finding conferences with government officials here this week in preparation for the Cleveland meeting.

Government officials with whom the Council's leaders are conferring, they said, include Secretary of Agriculture Claude Wickard; General J. H. Osborn, chief of the War Department's Special Service Branch; Dean James Landis, national director of Civilian Defense; Assistant Secretary of the Navy Ralph Bard; and Archibald McLeish, director of the Office of Facts and Figures.

The announcement by Dr. Jernagin and Bishop Wright declared that the purpose of the Conference is to help put into action the Council's National Church Victory Program in order "to build the kind of church unity among our people that will help win the war."

Among the noted government, labor and civilian leaders who are expected to take part in the conference are General Osborn; Mrs. Crystal Byrd Fauset of the Office of Civilian Defense; Ferdinand Smith, national secretary of the A.M.E. National Maritime Union; Dr. Frederick D. Patterson, president of Tuskegee Institute; Bishop Reverdy Sansom of the A.M.E. Church; Rev. Robert Bagnell of the Episcopal Church; and numerous others.

100 ALREADY
REGISTERED

These are among the questions that will be discussed at Richmond by representatives of more than ten Protestant denominations including the four principal Negro communions.

Already more than 100 Negro and white leaders have registered

for the session, according to Dr. George E. Haynes, executive secretary of the department of race relations of the Federal Council of Churches which sponsors the conference. Dr. Haynes described the annual conference as a "movement to study and plan for more effective interdenominational work in the interracial field."

One feature of the meeting will be a photographic presentation of a valuable program being carried out by a model rural Negro church in Northumberland County, Va.

Members of the business committee in charge of arrangements for the conference are: Bishop W. Y. Bell of Georgia, Bishop J. A. Hamlett of Kansas, Dr. B. Julian Smith of Tennessee from the Colored Methodist Episcopal Church; Dr. James A. Crain and the Rev. R. H. Peoples of Indianapolis from the Disciples of Christ; the Rev. T. B. Echols of Austin, Texas, Bishop L. H. King of Georgia and Bishop A. P. Shaw from the Methodist Church; the Rev. James W. Eichelberger, Chicago, and Bishop P. A. Wallace from the African Methodist Episcopal Zion Church; Bishop W. A. Fountain of Georgia, Bishop S. L. Greene of Arkansas and the Rev. W. A. Jennings of Jacksonville, Fla. from the African Methodist Episcopal Church; the Rev. B. W. Harris, of Norfolk, Va., from the Protestant Episcopal Church; Dr. C. D. Hubert, Atlanta, from the Northern Baptist Convention; Dr. W. H. Jernagin, Washington, D. C.; Dr. Marshall A. Talley, Nashville, Tenn., from the National Baptist Convention, Inc.; Dr. A. B. McCoy, Atlanta, the Rev. J. W. Smith of Raleigh, N. C., from the Presbyterian Church, USA.

From the Congregational-Christian Churches a temporary officer will fill the vacancy caused by the recent death of the Rev. H. S. Barnwell.

Others participating will be the following presiding chairmen: Bishop C. S. Russell, CME Church; Bishop J. A. Gregg, A.M.E. co-chairman of the department of race relations; the Rev. R. W. Riley, National Baptist Convention, Inc.; Miss Nannie H. Burroughs, Women's Auxiliary, National Baptist Convention, Inc. In the general panel discussions will be participation from such prominent church women as Mrs. L. W. Kyles, Mrs. Creola Cowan of the A.M.E. Zion Church; Mrs. Fannie P. Gross, Protestant Episcopal; Mrs. Christine S. Smith, A.M.E. Church; Mrs. Louise Cochran, USO-YWCA; and a representative from the United Council of Church Women.

President J. M. Ellison and Prof. J. Oscar Lee of Virginia Union University will be hosts to the conference assisted by a local committee.

Star of Zion Charlotte, N. C. Martin L. Harvey Quits Jim Crow Preaching Mission In Ohio

Martin L. Harvey, nationally known Christian youth leader, withdrew from the Christian Education Mission Team when it arrived in Dayton this morning, because of racial discrimination.

In an interview, Harvey stated that the local committee in charge of the Christian Education Advance Convention in Dayton, had arranged for the three white members of the national team to be quartered in the Gibbons and Van Cleve hotels, but that Frank Schultz, the Executive Secretary of the Dayton Council of Churches, informed him that it had not been possible to make arrangements for him due to an agreement among the hotel managers not to accept Negro patronage for fear of a civil rights suit against the hotel restaurants for discrimination. When Harvey suggested that a suit be entered against the hotels for violation of civil rights, the local committee stated that it "did not have time" for that or the authority. It was further revealed that separate arrangements had been made in the other three Ohio Conventions for the Negro member. Under the circumstance Harvey told the state secretary for Christian Education that since the Christian forces were willing to bow to prejudice and were not willing to take available steps, it was impossible for him to continue with the team for the other conferences in the state. Although he was scheduled to deliver the key platform addresses for each of the conventions, Harvey withdrew from the team and left the city.

The United Christian Education Advance is sponsored by the International Council of Religious Education representing 43 Protestant denominations in the United States and Canada. There are nine teams of national leaders covering 130 conventions across the country. Serious problems were raised last fall when it was proposed by the national committee that separate meetings for Negroes be held in the southern states. However the Negro denom-

inations, led by the A.M.E. Zion Church, raised such a protest that this plan was shelved and in places which insisted on segregation, the Negro denominations refused to have any share whatsoever. It will also be remembered that during the National Preaching Mission last year, Dr. William Lloyd Imes of New York and Dr. James Clair Taylor of Paterson, N.J., withdrew from the national team when it was discovered that separate accommodations had been made for Dr. Imes in Baltimore, and for Dr. Taylor in Indianapolis.

Mr. Harvey is the national director of youth for the A.M.E. Zion Church.

Race And Culture Focal Point

DEC 26 1942

National Church Biennial Sessions Explore Present and Future Trends In Christian Democracy—Many Leaders Present

CLEVELAND, Ohio, Dec. 24—Race, culture and their spiritual factors was a subject given tense interest and discussion in sessions of eight federated national and international church bodies in meeting all week at the Statler and Cleveland hotels here. More than a thousand delegates from over 40 Protestant denominations and denominational boards in joint and separate sessions considered also vital questions of the responsibility of the various church boards and agencies in the changing social order, religion in education in our democracy, further merger of denominational forces, war-time and post-war services of the churches.

The organizations represented were the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women, the United Stewardship Council and the Council of Church Boards of Education.

NOTABLES PRESENT

Among the outstanding speakers in the plenary joint sessions of these bodies were the noted Chinese, Dr. Liu Liang-mo, Rabbi Abba Hillel Silver, A. Philip Randolph, international president of the Brotherhood of Sleeping Car Porters; Dr. F. Ernest Johnson, Director of Research of the Federal Council; Dr. Edward Shaver, Chas. B. Taft, Charles T. Lebor and Dr. Gordon A. Sisco of Canada. Topics under discussion included "America's Minority Groups in War and Peace," Rabbi Silver; "The Responsibility of Christians for Racial and Cultural Relations with China," Dr. Liang-mo; "The Problems of the American Negro Faces in Labor and Industry," Mr. Randolph.

RANDOLPH SPEAKS

Giving an historical sketch of the color caste in the social life of America, Mr. Randolph said, "The problem of the Negro is a problem of discrimination, segregation, and jim-crow in the economic, political and social life in America." He traced the trend of attitudes of the white majority toward Negroes as a "well defined system for freezing the Negro in the status of inferior economic, oc-

cupational and civil citizenship; segregation at present in the Army and Navy, disfranchisement, lynching, and other products of this caste system.

"In the question as to the advisability of Negroes fighting for their democratic rights in view of the war," continued Mr. Randolph, "it is my position and the general feeling of practically all the Negro leaders of the Nation that the Negro must fight against discrimination wherever it appears at this time and to insist upon the status of a first-class citizen."

As lines of action for the churches, Mr. Randolph cited the need for demand of abolition of segregation of Negro blood by the Red Cross; demand for the abolition of discrimination in the armed forces; for abolition of jim-crowism in the government which "sets the cue for discrimination in private industry; support for the anti-poll tax bill; call for Negro membership in the U. S. Peace Commission; a week of sermons and religious meetings to emphasize the principles of Jesus in employment and to urge the enforcement of the President's Executive Order against industrial discrimination; and the need for the church to 'cleanse its own temples of the sin of race discrimination.'"

INTER-RACIAL DINNER

A colorful event of the week's meetings was the inter-racial dinner on Tuesday night attended by nearly 400 white and Negro people at the Allerton Hotel, with Bishop John A. Gregg, co-chairman of the Federal Council's Department of Race Relations, presiding, assisted by Miss Norma Jensen and Rev. M. L. Lawson, co-chairmen of the Cleveland Church Federation Inter-racial Commission. The speakers were Dr. Will W. Alexander of the War Manpower Commission, who stressed the fact that a new conception of the fellowship of nations and races has grown out of the struggle of the United Nations against tyranny of the Axis powers; Mrs. Sadie T. M. Alexander, attorney of Philadelphia, drew a striking contrast between the usual career of a Negro college woman

and that of her white sister. Geo. E. Rundquist described the work begun by the Federal Council of Churches under the Japanese-American Resettlement Committee in cooperation with the government to settle more than 70,000 Japanese-American citizens now at relocation camps back to civilian life. Dr. George E. Haynes, Executive Secretary of Race Relations, described a plan for enlistment of church leaders throughout the nation in a crusade for inter-racial brotherhood. Mr. A. Philip Randolph again sounded the keynote of the dinner when he said that we have now come to a time when ethnic democracy is attaining a place with political, economic and social democracy as one of the goals of world freedom for all people. "This war," he said, "is witnessing an end of acquiescence in the doctrine of white racial supremacy; a sense of race equality is feeding the minds and hearts of the people of China, India, Africa and the Negro in America."

SEMINARS HIGHLIGHT

The second day's sessions presented four seminars, one for the discussion of the topic, "Spiritual Implications of Race and Culture." Participants included Dr. Charles H. Wesley, president of Wilberforce university; Bishop David H. Sims of Philadelphia; Rev. Horace White of Detroit; Mrs. Sadie T. Alexander, Mrs. Josephine H. Kyles of Winston-Salem, N. C.; Rev. M. Searle Bates of China; Dr. Emory Ross, secretary, Foreign Missions Conference of North America; Dr. George E. Haynes, Race Relations Secretary, Federal Council of Churches. Bishop Francis J. McConnell presided. The keynote address was made by the Rev. Douglas Horton, General Convention of the Congregational and Christian Churches.

RACE EMPHASIZED

Throughout the other sessions of the week's meetings the question of race, color and religion was in the focus of attention. In the report of the committee on the State of the Church, presented at the joint plenary session, a forthright statement on "The Church and the Race Problem" asserts that "the plight of the American Negro is now a major illustration of the conflict between the pretensions and the actual life of the democratic nations. . . . Now that the colored races (of the world) are in position to assert their power, we can either change our ways and overcome our racial prejudice . . . or we can expect to enter a new period of inter-racial conflict that will be more disastrous than previous world conflicts. We are at a moment of decision. . . . The myth of white supremacy is now shattered. The church should stress the promise in the new political consciousness of American Negroes and it should support them in their struggles against economic discrimination . . . against social prejudice, against the increasing menace of lynching, against

state laws that deprive them of effective citizenship. . . . The church must find ways of emphasizing the unity of mankind in its own fellowship. Segregation in the church is a glaring contradiction of the claims of the church to be a fellowship."

NEGROES ACTIVE

In the separate sessions of the Federal Council, the Home Missions Council and the Foreign Missions Conference, Negro bishops, ministers and laymen were prominent in participation; Negro church women were active in the sessions of the United Council of Church Women. Music was rendered in the general session by "Wings Over Jordan" choral ensemble, the Rev. Glenn T. Settle director.

Among other Negro delegates and visitors in attendance were: Dr. W. H. Jernagin, Rev. I. A. Thomas, Rev. R. M. Caver, Rev. Charles Isom, Rev. James L. Horace, Rev. C. C. Adams, Rev. and Mrs. Thomas S. Harten, Rev. C. T. Murray, Mrs. O. C. Maxwell of the National Baptist Convention, Inc.; Bishop C. C. Alleyne, Dr. J. W. Eichelberger, Bishop W. J. Walls, Dr. James Clair Taylor, Rev. Henry J. Callis, from the African Methodist Episcopal Zion church; Rev. George M. Plaskett, Protestant Episcopal church; Rev. William Lloyd Imes, Presbyterian church, U. S. A.; Mrs. W. H. McCallum, Mrs. Mary Todd McKenzie, Methodist church; Bishop C. H. Phillips and Dr. B. Julian Smith, Colored Methodist church; Bishop R. C. Ransom, Dr. A. Wayman Ward, Mrs. Christine Smith, Dr. D. Ormonde Walker, Rev. L. L. Berry, Miss J. H. Coleman, Bishop Frank M. Reid, Mrs. Charles H. Wesley, Rev. Joseph Gomez, Rev. Allen Johnson, Rev. Frank R. Veal, Bishop R. R. Wright Jr., Rev. Wallace M. Wright, Rev. A. C. Sumpter of the African Methodist church; Rev. R. H. Peoples and Miss Carnella L. Jamison of the Disciples of Christ.

12-1942

Commercial Appeal Memphis, Tennessee

FOUR ARE ARRESTED--- REFUSED TO SALUTE

Jehovah's Witnesses Accused
At Clarksdale

PREACH AGAINST NATION

APR 7 1942

Action Is Aftermath Of Expul-
sion Of 11 Students From
Dublin School When They
Failed To Respect Flag

Special to The Commercial Appeal
CLARKSDALE, Miss., April 6.—
Two white men, A. J. Powell and
his son, James Floyd Powell, farm-
ers of near Dublin, and two ne-
groes, Walter Brown and Thomas
Jones, professed members of Je-
hovah's Witnesses, are in the Coa-
homa County Jail here on charges
of distributing literature and
preaching against saluting the
American flag and fighting for this
country in time of war.

Sheriff Greek Rice and Deputy
Charles W. Amos made the arrests
after they had received informa-
tion that the two white men held
preaching services Sunday in the
southern part of the county and
distributed literature against the
best interests of the Nation.

Admit Membership

All admitted they belonged to Je-
hovah's Witnesses and declared
their religion prohibited them from
saluting "the flag or any other
symbol other than God."

Deputy Amos said James Floyd
Powell told him he would not take
up arms and fight any man.

The arrest of the quartet is an
aftermath of the expulsion of 11
students from the Dublin Consoli-
dated School some weeks ago when
they refused to salute the American
flag. The children were expelled
after Dan Crumpton, superintend-
ent of education, had obtained an
opinion from the state attorney
general, Greek L. Rice, that the
state law required expulsion.

When the children refused to sa-
lute the flag, T. E. Leggett, super-
intendent of the school, appealed to
the authorities and later warned
their parents that expulsion would
take place.

Act Recently Passed

Those expelled include:
Marcus Savage, Alfred Savage,
Glenn Savage, Dorothy Savage,
Corrinne Powell, Jackie Powell,
Esther Jane Powell, Charles Mul-
lins and Kenneth Mullins. Two of
those who were expelled have
moved from the community.

The four men arrested are held
under an act recently passed by the
State Legislature "to secure peace
and safety of the United States and
the State of Mississippi during war;
to prohibit acts detrimental to pub-
lic peace and safety and to provide
punishment for same."

Violators of the law are subject
to a maximum of 10 years in the
penitentiary.

Commercial Appeal
Memphis, Tennessee

JEHOVAH'S WITNESSES ARRESTED BY SHERIFF

Two Men, Woman Face State
Charges In Clarksdale

JUN 3 1942
Special to The Commercial Appeal
CLARKSDALE, Miss., June 2.—

Three alleged members of a relig-
ious sect known as Jehovah's Wit-
nesses are in the Coahoma County
Jail on state charges of distribut-
ing seditious literature. Under ar-
rest are Miss Mable Platt, 48; J.
B. Murphree, 37, and Rayford
Chrestman, 27, all of whom gave
their residence as Batesville, Miss.

Sheriff Greek P. Rice and his
deputy, Hunter Scott, arrested the
two white men at the home of
Mary Love, negro, in the new
World Section of Clarksdale. Rob-
ert Lanham, member of the Clarks-
dale police force, arrested Miss
Platt when she went to the negro's
home.

The negro was arrested here
some months ago on a similar charge
and released from custody on a
bond of \$500, together with Walter
Brown and Thomas Jones, negroes
of Dublin.

JUN 3 1942
A. J. Powell and his son, James
Floyd Powell, and Joe White, all
white farmers of the Dublin sec-
tion, were released recently under
\$1000 bond on charges of preach-
ing and distributing literature
against the United States in time
of war.

Attention was first attracted to
the Jehovah's Witnesses in Coa-
homa County in February when 11
children were expelled from the
Dublin Consolidated School because

they refused to salute the flag or
give the Pledge of Allegiance.

The cases of all nine defendants
will come before a Coahoma Coun-
ty Grand Jury for investigation
Monday.

Commercial Appeal
Memphis, Tennessee

JEHOVAH'S WITNESSES TO FACE HELENA COURT

Minister Accused Of Failing
To Report To Draft Board

Special to The Commercial Appeal
HELENA, Ark., June 14.—Four
members of the religious sect
known as Jehovah's Witnesses, are
scheduled to face trial in Municipal
Court here Monday morning on
charges of peddling literature on
the streets without a license. Ar-
rested late Saturday, they made
bond for appearance in court
Monday.

Among those arrested was Harry
Carlyle Good, 23, Jehovah's wit-
ness preacher, who is at liberty
under bond of \$1000 for his ap-
pearance in Federal Court to an-
swer a charge of failing to report
to his Draft Board here for in-
duction into a Civilian Conserva-
tion Camp as a conscientious ob-
jector. Mr. Good claimed defer-
ment on the grounds he is an or-
dained minister.

Others arrested gave their names
as Gourman Boen, Mrs. J. L. Boen
and Hugh Boen, who, Chief of Po-
lice Lucian Webster said, have
been active in the sale of litera-
ture on the streets here for many
weeks.

Northern White Methodists Vote For 'Jim-Crow' Brotherhood In Confab

Northern Methodists Bow in Worshipful Deference to
"Gods of Southern Customs and Prejudices," Dur-
ing Vote on Anti-Discrimination Debate of the
146-Year-Old Christian Body.

BOSTON, Mass., July 16—During the 146th New Eng-
land Methodist Conference (white) in session at Northamp-
ton last week, the resolution denouncing racial discrimina-
tion in the South created confusion, antagonism and resent-
ment among the delegates, when
the resolution was tabled or sent
back to the committee because, it
was contended, the measure inter-
fered with the rights and customs
of Southern Methodists.

A lone Negro pastor-delegate cast
a verbal bombshell into the con-
ference, during the debate and
voting, when the courageous Rev.
S. M. Riley, pastor of Boston's
Fourth Methodist church, thrilled
and startled the conference dele-
gation of more than 500, by ris-
ing suddenly during the proceed-
ings, shouting: "All those who are
not for me are against me."

A Fitchburg pastor, Rev. H. J.
Bailey had opposed the resolution

with the contention that the reso-
lution constituted interference with
Southern Methodism and would
only serve to stir up deep-rooted
prejudices. The speaker then de-
manded that the resolution be re-
vised to cover New England. Rev.
S. M. Riley is being acclaimed by
members and friends for his cour-
ageous Christian stand in the face
of the false American brand of
Christianity that many Negro lead-
ers and pastors are continuing to
accept in the face of a global war
for freedom, brotherhood and hu-
man rights everywhere for all
peoples.

Nashville Tenn. Edition
August 12, 1942

Negro Methodist Institute Is Held At A&I College

The Tennessee Conference of the
Methodist Church, now in the sec-
ond day of their Christian Educa-
tion Institute at A&I State College,
opened today's discussion with Mrs.
V. R. McDonald and W. Harrison
addressing the group on "Children's

Work." In addition, today's pro-
gram included a business session,
lectures, committee meetings and
staff conferences.

Opening its first session yester-
day, with the Rev. Julius C. John-
son, executive secretary in charge,
the Institute, of the South Nash-
ville District Conference, will con-
tinue through Monday. Dr. N. F.
Forsyth, Department of Visual Edu-
cation of the Methodist Church, was
yesterday's principal speaker. De-
votional messages were given by
the Rev. D. M. Grisham and the
Rev. W. M. Hill.

Enrolling approximately 100 del-
egates from over the State, the
group tomorrow will take part in a
general discussion led by the Rev.
H. M. White, district superintend-
ent of the Memphis area, followed
by four 14-minute addresses on
church and training school activi-
ties.

Friday's program will feature a
district conference session. Elec-
tions and the naming of district of-
ficers will be a part of Saturday's
activities, ending with a wiener
roast and picnic on the lakes at 8
o'clock Saturday night.

A morning sunrise meeting on the
lake, led by the Youth Fellowship,
will open Sunday's program, which
will include an institute and con-
ference assembly. The seven-day
session will be marked by a din-
ner and final assembly Monday af-
ternoon.

Chicago Tribune Chicago, Illinois NOV 8 1942 COLORED CHURCH PULPITS FILLED BY METHODISTS

Appointments to charges for the
coming year for south side colored
Methodist Episcopal churches re-
cently were made by Bishop James A.
Bray. Appointments follow: The Rev.
H. W. Evans, St. Paul's; the Rev. J. C.
Allen, Israel; the Rev. E. W. Walker,
Carter temple; the Rev. W. H. Amos,
Jubilee temple; the Rev. W. J.
Turner, Mount Carmel; the Rev. H. C.
Coggins, St. Mathews'; the Rev. A. R.
Davis, Wheeler chapel; the Rev. A. W.
Walls, Park avenue; the Rev. J. H.
Henderson, Bray temple; the Rev.
L. A. Houston, Smith tabernacle; the
Rev. T. C. Lightfoot, New Hope; I. W.
Burns, Pickett chapel; S. M. Black-
shear, Lilly Dale; and G. J. Hernton,
East Chicago.

12-1942
Daily World
Atlanta, Georgia

Boyd Baptists To Meet In Chi

GALVESTON, Texas—(SNS)—By executive order, Dr. G. L. Prince, President of the National Baptist Convention of America, has moved the 1942 session of that body from Boston, Mass., to Chicago. The official order and the executive action was taken here this past week upon his return from Boston where he and the Rev. Henry A. Boyd, by order of the executive board, went to investigate not only Boston's offer but to look into conditions in Cleveland, Chicago, Little Rock and San Antonio.

After canvassing all these matters, the Rev. Dr. Prince said here:

"I think the best interest of the denomination and the convention will be served by moving the convention from Boston and calling it to meet in Chicago, thus, I am exercising the provision made in the constitution and the mandate of the executive board when they met here in January, and am calling the National Baptist Convention of America to convene in Chicago, Illinois, at ten o'clock, central standard war time, Wednesday, September 13, 1942.

Chicago Defender
Chicago, Illinois

CITES SIX EXPECTATIONS OF MINORITIES

Baptists Hear Dr. Haynes
At Atlanta, Ga.
Confab

ATLANTA, Ga.—(ANP) — Over 4,000 in attendance at the Sunday School Congress and Training union of the National Baptist convention, Inc., in annual convention

NATIONAL BAPTIST CONVENTION

tunities for education everywhere in America; (5) full fellowship in the membership of our churches for everyone who seeks it regardless of race; (6) full opportunity for the use of public facilities everywhere — parks, hotels, libraries, etc."

During this discussion Dr. Haynes read the recent pronouncement of the Executive Committee of the Federal Council of the Churches of Christ in America in which the churches of America were called upon to examine their own practices in race relations and work toward a fuller embodiment of the ideals of democracy, freedom and human brotherhood here at home. The Federal Council's department of race relations, of which Dr. Haynes is executive secretary, has just entered its 22nd year of work in the field of better race relations through the churches of America.

just closed here, listened to a challenge to black and white America when Dr. George E. Haynes discussed the theme, "What We Expect in White-Negro Relations in America."

"Negroes have a double stake in this war, to fight injustice and tyranny at home and abroad," said Dr. Haynes. "We Negroes know what slavery means; we still have the political serfdom of disfranchisement and the effects of discrimination and repression. . . . Hitlerite Germany led by men who think they have the right to enslave all other peoples of the world must be opposed by all the forces we have of war weapons, of body, of mind, and of spirit. . . . Our churches, every one of them, have a stake in this struggle; a responsibility to point the way toward the solution of race problems in this country and the world."

"It is for the churches to say in no uncertain terms what democratic America should practice NOW in white-Negro relations in America. It is for the churches to give support to the expectations of minority groups who are in this struggle. Among these are (1) Full civic freedom in all white-Negro relations in America; (2) the abolition of mob violence, and the guarantee to every person in every community of full protection of the law; (3) the removal of every inequality based on race in all types of employment in America. With this is expected the full support of the churches to President Roosevelt's Executive Order 8802 which calls for the abolition of discrimination in defense industries. (4) We expect also equality of oppor-

Peoples Voice
New York, N. Y.

National Baptist Convention Holds Record Meet in Memphis

Special

The National Baptist Convention opened officially last Tuesday as 10,000 Baptists converged on Memphis, Tenn., to represent millions of Baptists thruout the nation. The sessions will continue thru September 13. The convention met in its 62nd annual session Wednesday morning in Ellis Auditorium, where all sessions of the convention and its auxiliaries will be held. The theme of the convention this year is that Negro Baptists today have a challenge to service as impelling as the one confronting the democracies of the world and that Christian institutions and orders must continue aggressively fighting for the right.

One of the most important features of the Convention is the liquidation of the debt on the National Baptist Publishing House at Nashville. \$610,000 has been paid on the original debt of \$750,000, and the general belief is that removal of the remainder will be attempted.

The president of the convention is Dr. D. V. Jemison. He was elected to this office at the Cleveland convention last year after completing the unexpired term of the late Rev. L. K. Williams, who was killed in a plane crash.

Dr. and Mrs. Maxwell of New York's Mt. Olivet Baptist church arrived Tuesday. Dr. Maxwell is representing the National Sunday School and Baptist Training Union, of which he is president. Mrs. Maxwell is representing the Baptist Foreign Mission.

Birmingham, Ala. EQUAL RIGHTS FOR NEGROES IS APPEAL

MEMPHIS, Tenn., Sept. 10—(AP)—The Rev. D. V. Jemison, of Selma, Ala., president of the National Baptist Convention, Negro, appealed Thursday in his presidential address for an "enlightened public opinion" that would give the Negro his rights.

He asked for an end to "race discrimination" to assure "every citizen of color the common rights of American citizens." Other objectives should be, he said, "equal accommodations in railroad travel, irrespective of color, when the same fare is paid," and equal educational opportunities. "Emancipate in fact as well as in name a race of more than 13,000,000 American-born citizens," he said.

Daily World
Atlanta, Ga.

Dr. J. C. Austin Of Chicago In B. T. Washington Night Address

SEP 1 4 1942

Says Our Task Is To Fight Not For Black
Man But For One United Nation; Solid

Front Needed Against Common Foe

Advertiser

MEMPHIS, Tenn. (SNS) — The Montgomery, Ala.

selection of the National Baptist Convention lawyer proved to be so important that the convention voted to defer action on it until a call session to be held December 11-13, at Nashville, Tenn., at which time Dr. A. M. Townsend, secretary of the Sunday School Publishing Board, hopes to be able to burn the mortgage on the million dollar publishing house.

Dr. L. A. Pinkston, president, State Baptist Convention of Georgia, ably presented Rev. W. M. Jackson, Atlanta, who delivered a "red hot" evangelistic message.

Dr. J. C. Austin, Chicago, delivered an able address on Booker T. Washington night on the "Glory of a Finish Task." He said in part: "Our task, first of all, is that of suffering. The Negro must not expect equal opportunities laid in his lap without paying the price. We must pay, first, the price of worthy citizenship, and second, the price of contending, at any cost, for the fullest measure of representation for taxation."

Dr. Austin stated that "our task is to fight, not for the black man, but for one united nation. We want to be a people presenting a solid front to our common foe."

The president, Dr. D. V. Jemison, Selma, Ala., delivered his annual sermon before a huge audience Sunday morning on "Deny Yourself."

Other speakers included: Dr. C. Adams Foreign Mission secretary; Dr. George W. Haynes, N. Y. Bishop James Bray, Chicago.

The Women's convention, headed by Mrs. S. W. Layten, raised more than \$15,000, while the Young Peoples department headed by Mrs. L. L. Craig, raised \$1,635.62.

Mrs. A. M. Townsend, chairman of Convention Music Committee, directed a fine musical Sunday night for the Women's Convention. The convention ended its annual meet here Sunday night at Ellis Auditorium.



S. J. PHILLIPS

Dr. Theodore Boone, chairman of the Historic Commission of the National Baptist Convention USA Inc., announced that S. J. Phillips of Tuskegee Institute, Alabama, has been appointed as public relations specialist by the commission. The Historic Commission, under Dr. Boone's able guidance, has done a splendid job of compiling important information on the great contribution that has been made by outstanding Negro Baptists throughout the history of our country. The appointment of Phillips as a public relations specialist will serve as a link between the general public and the great work that the 4,000,000 Negro Baptists of this convention are doing.

Washington Tribune
Washington, D. C.

Local Cleric Assaulted by Whites on Southern Train

SEP 1 2 1942

A Washington clergyman and a companion minister from Hartford, Conn., both en route to the National Baptist Convention at Memphis, Tenn., were victims of unprovoked assaults by two white men in a white day-coach of a Memphis-bound train Tuesday, it is charged by the Rev. Robert Moody, of Hartford, spokesman for a group of ministers who indicated that court action would be pursued as a result of the assaults.

The local minister was the Rev. S. A. Young, assistant pastor of the Mt. Carmel Baptist Church, who was attacked by a white passenger, according to written statements, one bearing 15 and the other, 16 names of members of the delegation, as he was going from the Jim Crow coach through white coaches to the diner in the rear of the train.

The second assault occurred when the Rev. J. C. Jackson, 76, a passenger in the Negro-occupied Pullman, was passing through the white car en route to his seat from a visit in the Negro coach, the statements said. It is alleged that he was struck by two men.

Conductor J. T. Askew of the Southern Railway train, heard the written charges and corroborated them; and Dr. Jackson, president of the New England Baptist Convention stood by nodding his head as they were read to reporters.

Conductor Askew said he would make a full report to railroad officials this week, including the names of the white men involved. He said, trouble "would really have been bad if I hadn't got there and broken up the second affair."

The Rev. Mr. Moody said he was not ready to announce any planned court action, but added that such a move was anticipated.

12 - 1942

Chicago Defender
Chicago, Illinois

Women's Baptist Auxiliary Elects Officers As Memphis Confab Closes

SEP 19 1942

MEMPHIS, Tenn. —

The Women's Auxiliary of the National Baptist convention held its sessions here last week in Ellis auditorium and delegates attended from nearly every state in the union.

Mrs. S. Willie Layton, Philadelphia, Pa., delivered her annual address in which she reported progress throughout the country. Tsue-Kuan, a native of China, now studying at the University of Chicago Theological Seminary, represented the Christian churches of America and was one of the principal speakers.

Miss Nannie H. Burroughs, Washington, D. C., corresponding secretary, delivered her annual report which was received with great applause and adopted unanimously.

Mrs. Jesse Mapp, Chicago, Ill., first vice president, presided. Mrs. Mary V. Parrish, treasurer, Louisville, Ky., reported \$11,009.06 for the year.

In the interracial period, Dr. Fred Brownlee, general secretary of the Board of Home Missions of the Congregational churches and president of the LeMoyne college was one of the speakers.

Miss Maude V. Coleman, interracial consultant of Harrisburg, Pa. discussed women's role in industry.

Miss T'Sui-Chen Kaum, a Chinese woman, spoke on "Woman in War and Peace." Dr. Robert G. Lee, pastor of the Bellevue Baptist church, Memphis, Tenn., also appeared on the program.

The following officers were re-elected: Mrs. S. Willie Layton, of Philadelphia, president; Mrs. J. C. Mapp, Illinois, first vice president; Miss Nannie H. Burroughs, Washington, D. C., corresponding secretary; Mrs. V. L. Penick, secretary; Mrs. M. E. Goines, assistant secretary; Mrs. Mary V. Parrish, treasurer; Mrs. E. A. Wilson, historian; Mrs. M. J. Brockway, parliamentarian; Mrs. Gertrude E. Rush, legal advisor; Mrs. W. F. McKinney, pianist; Mrs. L. L. Craig, national director; Mrs. E. V. Frye, eastern

director, and Mrs. Princes Funches, western director.

The Young People's Convention The seventeenth annual meeting of the Young Women's convention was held in an adjoining hall in the same auditorium.

Young delegates were here from every state in the union. The surprise of the meeting was the raising of \$1,635.62.

The young women discussed social hygiene, best methods to enlist new members, the giving of personal service and religious duties.

Dr. George R. Kelsey of Morehouse college discussed the subject, "Marriage and Health."

One of the features of the meeting was the annual "Flower Pageant," sponsored by the state directors.

Memphis, Tenn. Com'nded Appan
September 12, 1942

NEGRO BAPTISTS SHOW BIG MEMBERSHIP GAIN

Convention Reports Increase
Of 57,722 For Year

TRAVEL SOLUTION SOUGHT

Roosevelt Asked To Set Up
Committee To Remove Discrimination — No Action Is
Taken On Mississippi

Membership in the National Baptist Convention, Inc. (negro), showed a gain of 57,722 this year over the previous year, according to the report of Roland Smith, statistician, given at yesterday's session of the convention at Ellis Auditorium.

Smith also reported a membership of 3,911,612 in the denomination, with 24,575 churches, 26,238 ministers, and 21,614 Sunday schools. Enrollment in daily vacation Bible schools was shown to

be 6544, and the membership in Sunday schools, 1,301,555.

College Support Urged

Among visitors at the convention yesterday was Dr. Noble Y. Beall, Atlanta, representing the Southern Baptist Convention's Home Mission Board as director of co-operative missions and as secretary of negro colleges.

Dr. Beall said: "I believe with all my heart that we should support these negro Baptist colleges, that we should give our negro youth the best possible type of higher education."

Dr. W. O. Lewis, Washington, secretary of the Baptist World Alliance, also spoke briefly at yesterday's session.

At an earlier session of the convention, Dr. A. V. Jemison, Selma, Ala., was re-elected president for a third term. At yesterday's session, Rev. A. L. Boone, Washington, was elected vice president at large, and Rev. T. S. Harten, New York, Rev. E. W. Perry, Okla., and Rev. W. D. Carter, Calif., were elected regional vice presidents.

Ask Action by F. D. R.

A resolution was introduced at the morning session asking President Roosevelt to set up a "Citizens Transportation Committee" for the purpose of removing discrimination against the negroes in travel. The resolution was the outgrowth of an incident involving two negroes traveling on a train to the convention. The resolution was referred to the committee for later action.

The resolution also protested what it described as "the brutal assault and unjustifiable imprisonment perpetrated against Prof. Hugh Gloster of Morehouse College, Atlanta," on the Frisco Railroad last month.

Mayor Dudley Rowan of Amory, Miss., said last night Gloster was brought before him in his capacity as city judge and made bond for \$10.40 on a charge of disturbing the peace while a passenger on the Frisco. He said Gloster forfeited the bond by not appearing for trial.

Candidate Is Boomed

Mr. Rowan said at the time he understood charges were preferred as the result of trouble between Gloster and the conductor when the former was unable to obtain a seat on a crowded coach.

Edgar G. Brown, director of the National Negro Council, arrived here from Chicago yesterday and addressed the convention. In Chicago Thursday he addressed the National Baptist Convention of America, which adopted a resolution indorsing Rev. James Arthur Parsons of Tupelo, Miss., as a write-in-candidate to oppose Representative John Rankin in the First Congressional District election in November. Rev. Parsons is pastor of four churches in Representative Rankin's district.

Dr. Nabritt said last night that the convention here took no action following Brown's address. Brown said last night he would visit Tupelo and Corinth today.

Chicago Defender
Chicago, Illinois

DR. JEMISON RE-ELECTED BAPTIST HEAD

Kansas City, Mo., Selected
As Convention Site

For 1943
SEP 19 1942

MEMPHIS.—(ANP) — Delegates to the National Baptist convention, Inc., which ended here Sunday, reelected Dr. A. V. Jemison of Selma, Ala., as national president and selected Kansas City, Mo., for the 1943 sessions which will start next September 8.

Most of the session, held in Ellis auditorium, were attended by 10,000 or more delegates and visitors.

The reelection of Dr. Jemison, who has headed the church since the death of Dr. L. K. Williams in 1940, was by acclamation following his presidential address on Thursday. The motion was made by the Rev. Julius Gray of Baltimore.

Selection of an attorney to fill the vacancy created by the death of William Haynes of Chicago has been referred to the executive board. All business not completed will be taken up at an adjourned business session set for Nashville in December.

Other officers elected included Rev. A. L. Boone, Washington, vice

president at large; Revs. Thomas S. Harten, Brooklyn; E. W. Perry, Oklahoma, and W. D. Carter, California, regional vice presidents; Dr. J. R. Nabritt, Nashville, secretary; and Revs. U. J. Robinson, Mobile, Ala.; J. Pious Barbours, Chesterfield, Pa.; T. Moore King, Joliet, Ill.; and W. P. Whitfield, Jackson, Miss., assistant secretaries.

Dr. Jemison made several recommendations to the convention. Among these were the establishment of a cooperative understanding with the Southern and Northern Baptist conventions for furthering the education of the young under Christian influence, the reorganization of the laymen's movement so as to enlist more men in the church program, and a closer cooperation with the statistical department by the churches so that membership in the denomination could be more accurately determined.

The speaker said that the race wants the abolishment of legal injustices against Negroes, and the stopping out of race discrimination. He said also that the Negro wants to "secure for Negro children equal opportunity to public school education through fair apportionment of public education funds."

Membership Up 57,722

Membership in the convention showed a gain of 57,722 this year over the previous year, according to the report of Roland Smith, statistician, given at Friday's session.

Smith also reported a membership of 3,911,612 in the denomination, with 24,573 churches, 26,238 ministers, and 21,614 Sunday schools. Enrollment in daily vacation Bible schools was shown to be 6544, and the membership in Sunday schools, 1,301,555.

Approval was announced on Wednesday of convention reports including those of the finance commission and the foreign mission board. The finance commission reported that of the \$850,000 borrowed in 1915 for construction of a publishing house in Nashville only \$125,000 remained unpaid.

Corresponding Secretary C. C. Adams said in the mission report that headquarters in Philadelphia have been remodeled and modernized at a cost of about \$13,500 all of which has been paid.

Among leading speakers at the convention was Dr. J. C. Austin of the Pilgrim Baptist church, Chicago, who spoke on the "Glory of a Finished Task."

Memphis, Tenn., Commercial Appeal
September 13, 1942

NEGRO BAPTISTS PICK KANSAS CITY FOR '43

Convention Delegates Com-
plete Officer Selections

ADJOURNED SESSION SET

Unfinished Business Will Be
Taken Up At Nashville In
December—Finance, Mission
Reports Approved

Delegates to the National Baptist Convention, Inc. (negro), yesterday voted to hold the 1943 convention in Kansas City, beginning Sept. 8, and completed the selection of convention officers at the annual session at Ellis Auditorium. President and regional vice presidents of the convention were named Friday. Selection of an attorney has been referred to the Executive Board. All business of the convention was not completed and an adjourned business session was set for Nashville in December.

Dr. Nabrit Chosen

Chosen to serve as secretary was Dr. J. R. Nabrit of Nashville, president of the National Baptist Theological Seminary. Assistant secretaries were named: Rev. U. J. Robinson of Mobile, Ala., Rev. J. Pius Barbour of Chesterfield, Pa., Rev. T. Moore King of Joliet, Ill., and Rev. W. P. Whitfield, Jackson, Miss.

Selected president of the woman's auxiliary was F. Willie Layton of Philadelphia. Nannie H. Burroughs of Washington, D. C., was named corresponding secretary and Mary V. Parrish of Louisville, Ky., treasurer.

Approval was also announced yesterday of convention reports, including those of the Finance Commission and the Foreign Mission Board. The Finance Commission reported that of the \$850,000 borrowed in 1915 for construction of a publishing house in Nashville, only \$125,000 remained unpaid.

Mission Report Made

Corresponding Secretary C. C. Adams said in the mission report that headquarters in Philadelphia have been remodeled and modernized at a cost of about \$13,500, all of which has been paid. "Our missionaries are all paid up in advance and the workers in our schools, stations and hospital in Liberia, and other sections of Africa have kept the work going regardless of difficulties confronting them."

Among leading speakers at the convention was Dr. J. C. Austin of

Chicago Pilgrim Baptist

Church, who spoke on the "Glory of a Finished Task."

"In the face of present conditions," he told the convention membership, "our task as preachers: churchmen or nonchurchmen is a militant one. We are fighting against powers which have enthroned themselves in high places. While we fight against Fascism, Nazism, Communism and imperialism, we also must fight against hypocrisy in democracy."

Task Is To Fight

"Our task, first of all, is that of suffering. The negro must not expect equal opportunity laid in his lap without paying the price. We must pay, first the price of worthy citizenship, and second, the price of contending, at any cost, for the fullest measure of representation for taxation."

"Our task is to fight, not for the black man, but for one united Nation. We want to be a people presenting a solid front to our common foe."

Other speakers yesterday were George W. Hays of New York, secretary of the Inter-racial Commission of the Council of Churches of America; Bishop James Bray of Chicago, Colored Methodist Episcopal Church District No. 1; W. L. Davis of McComb, Miss., and Rev. W. M. Jackson of Atlanta.

Dr. D. V. Jemison, president of the convention, will deliver his annual sermon at 11:15 o'clock this morning.

12-1942

Anniston Ala. Star
July 19, 1942

Dr. Melton Clark

It was with extreme regret that Annistonians learned of the resignation of the esteemed pastor of the First Presbyterian Church in this city, and while it is not within the province of a secular newspaper to interpose an opinion in purely denominational church affairs, we believe that we express the views of hundreds of persons in all walks of life when we express the hope that the church assembly will call upon Dr. Clark for a reconsideration of his position when the congregation meets after the regular services this morning.

Dr. Clark is one of the most scholarly ministers ever to hold a pulpit in this city. He came here after having served as acting president of the Columbia Theological Seminary in Decatur, Ga., and since he has been in this state he has been honored with the position of moderator of the Synod of Alabama. Locally, he also has been president of the Anniston Rotary Club and has received other honors outside of his church. He is a Phi Beta Kappa, a Doctor of Divinity from Davidson College and widely known as both teacher and preacher.

Anniston owes much to Dr. Clark as a citizen. And while The Anniston Star has not always agreed with his community points of views, we have at all times respected his honesty of opinion and, by and large, we believed his influence here has been for the best. Especially noteworthy has been his work among the Negro churches of the city and it is largely due to him that there prevails here today such a fine spirit of understanding and cooperation between the two races.

Should the church accept Dr. Clark's resignation, Anniston also would be deprived of two great assets in the social life of the community. Both he and his lovely wife and the members of their families who have sojournd here from time to time have put a stamp of culture and of refinement on every social group with which they have been associated. Indeed, in every respect they have been ideal citizens and neighbors and vast numbers of their many friends would feel a sense of personal loss should they move away.

Culpepper, Va., Star
August 27, 1942

Conference for Negro Women

Twenty-six years ago, a consecrated woman of the Southern Presbyterian Church, realizing the great need for trained leadership among the Negro women, originated the idea

of annual conferences to be held in the states of the Southern Assembly, the first being held in Tuscaloosa, Alabama.

Virginia's first conference was held in Christiansburg 15 years ago. Much interest was shown, and the delegates continued to grow in numbers until the conference soon had to be transferred to more commodious quarters. These conferences are now held in the Virginia State College for Negroes in Petersburg.

The Woman's Auxiliary of the local Presbyterian church sent Mrs. Eliza Washington as a delegate this year. As a result of this, an Echo Conference was held by the Woman's Auxiliary of Antioch Baptist in their church on Thursday, August 20.

Five Negro women, trained in conference work, came from Richmond and presented the larger part of the program. Rev. Thomas W. Hooper, D. D., pastor of the Culpeper Presbyterian church, the speaker of the morning, stressed the importance of personal evangelism. Mrs. John A. Bowman, wife of the pastor of Caloctin Presbyterian church, Waterford, the speaker of the afternoon, presented the Christian home.

The following program was ably presented:

Devotional and Bible Study, Rev. W. J. Madden.

Church Music and Group Singing, Miss Zemora Wood.

Personal Evangelism, Rev. Thomas W. Hooper, D. D.

Health Talk and Preventive Medicine, Miss Lucinda Smith.

First Aid and Sewing, Mrs. Mary Cousins.

Quiet period.

Solo—Miss Georgine Payne, accompanied by Miss Ross Lee Payne.

The Christian Home, Mrs. John A. Bowman.

Recreation and Dramatics, Mrs. Rosa Wilkinson.

Conference Period, Mrs. Nannie Frazier.

As a result of the conference, a Conference Club was formed by the Negro women and they are already at work on sending delegates to the next state conference under the leadership of Mrs. Eliza Washington.

Charlotte, N. C. Observer

July 6, 1942

ORGANIZE NEW NEGRO CHURCH

PRESBYTERIAN

Congregation Takes Name of

Amay James, Honoring Veteran Teacher.

The Amay James Presbyterian church was organized among a group of colored people yesterday afternoon from a mission Sunday school on Wilmount road, which has been conducted by Amay James for 20 years. Amay James has been a member of the graded school faculty of the Negro Sunday schools for 40 years, and 20 years ago started this Negro Sunday school on Cathey road, and conducted it there until it was moved two years ago to the lot on Wilmount road.

The church was organized with 21 charter members by a commission of Mecklenburg presbytery which was made up of the Executive Committee of Home Missions. Rev. C. H. Rowan, the chairman of the commission presided, and Rev. J. E. McJunkin another member preached a sermon on "Peter, the Man for Whom God's Grace Did So Much." Peter was held up as an example of grace, knowledge of God and work for His Kingdom.

Mr. Rowan received members into the new church, administered the church covenant and moderated an election of four officers. A. T. James and B. R. James, sons of Amay James, were elected and ordained elder and deacon respectively, and likewise Ross Reid and Clyde Bryan were elected and ordained elder and deacon respectively by the laying of hands of the commission. A prayer was led by Dr. J. M. Walker.

The church which had been called the Amay James mission, was officially named the Amay James Presbyterian church, by the vote of the church.

The church and the new officers received a charge delivered by Rev. J. Walton Stewart, Jr., a member of the commission.

Rev. Jawells Carr, who has been serving the mission as a preaching place was appointed the moderator of the church until the meeting of Mecklenburg presbytery at Paw Creek church, Tuesday, July 14. Rev. Jawells Carr is a member of the North Carolina and South Carolina presbytery of the Southern Presbyterian church.

The new church worships in a new frame building erected under the leadership of W. E. Price and W. H. Belk and sponsored by Caldwell Memorial Presbyterian church. This house was built in 1940 on a lot donated in part by Mrs. L. M. McCullough, who also

joined the church yesterday. The mission was sponsored at its beginning by Mrs. R. A. Dunn, and later by the women's auxiliaries of the white churches of the city.

Other members of the commission present yesterday were Morgan B. Speir, Sr., Rev. M. B. Prince, W. H. Belk, W. E. Price, Rev. J. C. Grier, W. Reid Garrison.

Rev. R. H. Stone took moving pictures of the congregation outside the church at the close of the meeting.

A number of other white friends were present at the meeting.

September 24, 1942

Dr. Edmonds, In His Farewell Sermon, Voices Plea For Unity

People Of All Faiths And Walks Of Life Pay Tribute To Minister On Eve Of His Departure

People of all faiths and races and walks of life paid tribute Sunday to Dr. Henry M. Edmonds, who in his farewell sermon to his congregation at the Independent Presbyterian Church, which he organized 27 years ago, left this parting message:

"If we are really Christians, we stand together in race, international and family relations. As long as we do, we stay right with Christ."

On Wednesday Dr. Edmonds leaves Birmingham for Winter Park, Fla., to become dean of Knowles Memorial Chapel at Rollins College.

Behind him he leaves men and women of all ages, all creeds, all races, in whose hearts he always will live—men and women to whom he has ministered in sickness and trouble, bringing hope and renewed faith through his unselfish service and friendship.

"For his tolerance, his sincerity and his fairness," Jewish residents of Birmingham will present Dr. Edmonds with a plaque at a program at Temple Emanu-El at 8:15 p.m. Tuesday.

David T. Feidelson will be chairman for the Tuesday night program. Dr. Semon U. Newfield will present the plaque and Judge Charles N. Feidelson will make the address. Other Jewish leaders who will appear on the program are:

Rabbi Louis Werfel, Morris Karpeles, Rabbi Milton L. Grafman, Rabbi Abraham J. Mesch and Miss Katina Kandilas. A reception honoring Dr. and Mrs. Edmonds will follow the program.

Negroes Pay Their Tribute
Sunday afternoon hundreds of Negro citizens of the state gathered at Parker High School to pay tribute in words and music to Dr. Edmonds. Negro speakers included Dr. H. Council Trenholm, president of State Normal College for Negroes, Montgomery; Dr. E. T. Belas, Mobile physician; Dr. D. S. Thompson, pastor of the Sixteenth Street Baptist Church; Robert Durr, editor of The Birmingham World; the Rev. D. B. Todd, president of the Baptist Ministerial Association; Oscar W. Adams and the Rev. W. L. Cash, pastor of the Congregational Church for Negroes.

White speakers included the Rev. William H. Marmion, of St. Mary's-on-the-Highlands, who succeeds Dr. Edmonds as head of the Alabama

Inter-Racial Commission, and Mayor ~~Cooper~~ Green. On the platform were Dr. C. B. Glenn, Dr. J. M. Broady, Father Eugene Sands and others.

A gold loving cup honoring Dr. Edmonds for his work in behalf of better race relations was presented by Oscar Adams in the name of the Negro Civic Leaders Association.

Last Tuesday the City Commission passed a resolution in honor of Dr. Edmonds, who has served as chairman of the City Parole Board.

At 12:30 p.m. Monday in the First Presbyterian Church, the Birmingham Ministers Union honored Dr. Edmonds and Dr. Broady, retiring pastor of the Sixth Avenue Presbyterian Church, at a luncheon, and

Monday night the Birmingham Presbytery will honor the two at a meeting at Ensley Highland Presbyterian Church.

Congregation Has Reception
The Anti-Tuberculosis Association, of which he is a member, will pay Dr. Edmonds tribute in a meeting Tuesday night. On Sunday night members of his own congregation held a farewell reception for their minister in the Independent Presbyterian Church parlors.

Dr. Edmonds came to Birmingham in 1913 and two years later organized the Independent Presbyterian Church. He was responsible for the construction of the building which now stands at Highland Avenue and 31st Street.

During his years in this city he has served as president of the Rotary Club, chairman of the Birmingham Roundtable of the International Conference of Christians and Jews, chairman of the board of the Brother Bryan Community Center, sponsor of the Children's Fresh Air Farm, chairman of the Near East Relief Fund in Alabama, chairman of the state Inter-Racial Commission and chairman of the City Parole Board. He has been a contributor to both The Birmingham News and The Birmingham Post and is the author of several religious books.

PROTESTANT DIGEST ASSOCIATES CONDEMN RACE HATRED IN NEW YORK DINNER-FORUM

MAR 8 - 1941

NEW YORK, March 6.—(By Marguerite L. Martin for ANP)—Protestantism answered hate last Tuesday night in a dinner-forum sponsored by the Protestant Digest associates at the Hotel Roosevelt where Secretary of the Interior Harold L. Ickes; Rev. A. Clayton Powell Jr., pastor of Abyssinian Baptist church; Johannes Steel, radio commentator, and Ralph Ingersoll, publisher and editor of PM, let down the barriers and ran over the gutter of prejudice and bigotry. Rev. Powell, speaking before more than 600 persons, said: "We can no longer hide our heads in the sands of indifference the hour has struck for us to face the immediate danger. . . Today well lived will make every yesterday a dream of happiness and every tomorrow a vision of hope. . . There is no such thing as a minority problem; minority problems are majority problems. . . We have taken an illogical way of life and made it logical. . . This is an hour when Christianity must come forth and come forth quickly."

He pointed out that whites make contributions to the Urban League, N.A.A.C.P., the Y.M.C.A., and Y.W.C.A., but when it comes to giving Negroes employment, they are ignored. "Protestantism must answer hate with its heart. . . You cannot push people around without pushing something out of your own life," he said.

Ralph Ingersoll, crusading editor of PM, the newspaper-magazine, who has only a great love of people and great indignation against those who deny them freedom, said in part, "We have talked a lot in this country about how poorly equipped we are with weapons of war. . . but we have thought less of how ill-equipped we are to understand the moral issues. . . We cannot seem to get it through our heads as good-hearted Americans, that there are concentration camps and firing squads that shoot honest men for being honest. . . There is no force mightier than the force of moral men."

Dr. Channing H. Tobias of the National Council Y.M.C.A., speaking of Secretary Ickes, said, "Although he will be distinguished in the history of America as a unique type of statesman and public servant, for a large group of people in America there will remain one picture: a picture of Harold L. Ickes standing in front of the Lincoln Memorial in Washington in

the month of April with 75,000 people in front of him and he, Harold L. Ickes, standing beside a brown woman, Miss Marian Anderson. "We all know why he was standing beside Marian Anderson. . . It was because a great historic organization that reaches back through many decades of American history had said that even Marian Anderson, proclaimed by all the world as a great artist, could not sing in Constitution hall. So Harold L. Ickes . . . custodian of public properties in the United States, ruled that she might sing out in God's open doors and might stand in front of the statue of Abraham Lincoln and let America and the world hear her sing and in so doing rebuke the people who made it impossible for her to sing in Constitution hall."

Secretary Ickes said, "Hatred stirreth up strife and love covereth up all transgressions. . . With diabolical cleverness Hitler and Goebbels have created a devil for their people to hate, and that devil is a Jew. . . If Hitler had lived in the time of Christ, he would have put into a concentration camp all of the 12 disciples except Judas Iscariot. . . Men like Hitler have corrupted the souls of their people with hate. . . To make our country worth dying for we must make it worth living in."

The last speaker was Johannes Steel, radio commentator and self-admitted American by choice. Speaking of the ranting and raving of interracial hypocrites, he said: "There is no word in the English language which when pronounced by some people leaves a worse taste in my mouth than the word tolerance. . . Civil liberties, religious democracy. . . The collective voice of Protestantism must come forth at this time not only to express abhorrence of hate, but to take the position that no one has the right to hate. . . we must make our selves responsible for the rights of the minorities."

Telegraph

Macon, Georgia
Negro Ministers

MAR 6 - 1941
Pledge Civic Aid

The Macon Evangelical Union, organization of Negro protestant ministers, went on record yesterday as offering full cooperation in efforts to bring about a "cleaner, better Macon."

Meeting at the Washington Avenue Presbyterian church, with Dr. Miller presiding, the group heard a report from the committee on camp co-operation, and voted to offer aid to city and military authorities.

The next meeting of the union will be held at Beda Etta College April 1, it was announced.